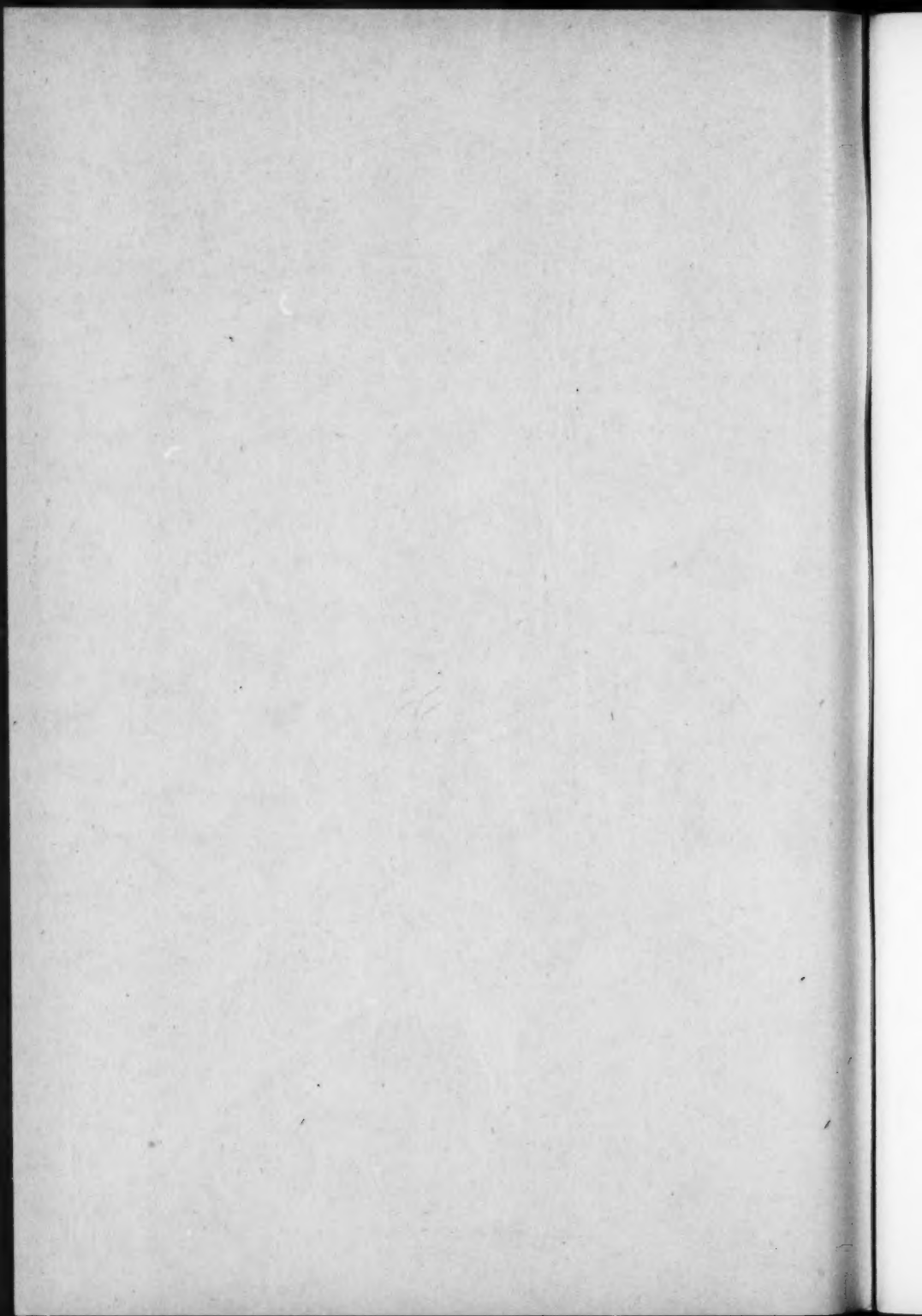


The ASBURY SEMINARIAN

The
Wesleyan
Message
In The
Life And
Thought
Of Today

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The coming Fall-Winter issue of THE ASBURY SEMINARIAN will deal with the subject: Christian Education.

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Present-Day Secularism

MILO A. REDIGER

The watershed of all philosophies, or ways of looking at the world in which we live and at our life in it, has historically been the divide between naturalism and supernaturalism. There have been many variations and adaptations on both sides of the divide but, in principle, the issues remain fairly clear-cut and constant. In their application to religion, or to a religious way of life, a few classifications and distinctions should be observed for clarification. Philosophies of religion are attempts to discover and present in a systematic way the truth about religion in relation to life. A religious philosophy, on the other hand, is a way of looking at life and interpreting it from the point of view of a religious persuasion or a particular set of religious assumptions about the universe and our life in it.

RELIGIOUS PHILOSOPHIES: NATURALISM

Within the category of religious philosophies the watershed between naturalism and supernaturalism is still apparent and, in the main, the principles and issues on either side are as constant as they are in the realm of general philosophy. On the naturalistic side are the religious humanists who believe that there is nothing behind or beyond nature and that life is organized around human ideals in the here-and-now. A variation of this allows a theistic view but finds God and religious values in, and confines them to, the natural world. One classification, made by Wieman and Meland, presents the evolutionary theists, the cosmic theists and the empirical theists. All of these find their methods and evidence in nature and the empirical sciences.

SUPERNATURALISM

For the main body of evangelicals, the other side of the watershed has been the accepted position and still today is a tenable one. God and ultimate reality transcend the supersede the world of nature in a realm of spiritual realities beyond ordinary sense experience. Revelation and faith are sources of religious knowledge, as science and psychology give knowledge of the physical world and of human behavior. There is a sharp contrast between the natural

and the supernatural, and a definite distinction between the secular and the sacred. Furthermore, God, as revealed in Jesus Christ, is personal and not only comes close to man but dwells within the believer to save him from sin and despair.

SECULARISM

Originally, secularism was a position which was, for all practical purposes, quite separate from and exclusive of religion. It emphasized the development of the physical, moral and intellectual nature of man, but was at best an ethical system which depended upon the practical sufficiency of natural morality apart from religion, especially theism. Its method was frankly restricted to the human level and consisted solely of material means. It was held that, to a very large extent, the moralizing process in the course of the evolutionary development of man was a merely mechanical one, motivated by natural impulses and cravings within the individual, and unguided by any light or purpose or standard from without or beyond. These and other marks distinguished the position or philosophy of life called secularism from any and all forms of supernatural religion and clearly marked it off from the Christian view of God, man and the world.

ATTEMPTED SYNTHESIS

Since it is not the purpose of this article to present an analysis of the philosophies of secularism, but rather to deal with its practical bearing upon our life and experience today, the writer hastens to point out that the crux of the practical problem lies in the attempt to reconcile and synthesize its sharply divergent aspects with the Christian view and way of life. Secularism is not attacking the church from without but undermining it from within. This is an insidious process and tends to vitiate the vitality of the church, rendering it powerless and ineffective. As many individuals who call themselves Christians measure their success in terms of dollars and cents, so the evaluation of many a church is made in terms of the size and complexity of its structure and membership. Progress is estimated more in terms of budget than by soul-burden, and numbers are emphasized at the expense of values. Secularism is no longer apart from and exclusive of religion; it has become a religion and is manifest in many deceptive ways within the framework of the nominally Christian world.

SECULARISM IN THE CHURCH

The damaging effects of secularism are in evidence both in the pulpit and the pew. The deity of Christ, His virgin birth, His miraculous ministry and His vicarious death are superseded by less dynamic interpretations of the Scriptures and by the doctrine of doing good. The emphasis shifts from the fundamental truths concerning Jesus Christ and who He is and what He came to do, to His teachings and our human attempts to practice the golden rule. Some have insisted that it makes little difference whether we believe Christ to have come "down" from the divine order to be the Savior of the world or "up" from the human order to be our great example, so long as we are in agreement with respect to His teachings recorded in Matthew five to seven. But it seems to me to make all the difference in the world who the teacher is! Either He is the Son of God who became incarnate in human form by way of the virgin birth and the power of the Holy Spirit, or He is just the best of men with no function to perform greater than that of example.

This points up one of the major obstacles to true ecumenicity. How can there be unity among the professing Christians of the world when there are such wide differences among us with respect to our beliefs as to who Christ is, and what are His nature and function? There would be nothing more than organization of a secular nature, and little is to be gained when such is the case. The real strength of any organization is found in its underlying convictions and purposes, and without unity at this level there cannot be true unity at all.

In the pew, secularism is in evidence in terms of indifference to spiritual values and vitality, preoccupation with material things and a corresponding lack of concern for suffering humanity and lost souls. How few have really faced the challenge and caught the spirit of true Christian consecration! If it means anything at all, it must mean the fulfillment of such challenging verses as "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven . . ."—Matthew 6:19,20. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." II Cor. 9:6,7. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." I Cor. 6:19,20.

Accordingly, the life that is pleasing to God is the fully consecrated life in which the chief aim of all activities and pursuits is, not to amass wealth for oneself or his children, but to promote the kingdom of God in the earth and to glorify Him in all things. Of course, there are normal and God-ordained responsibilities that a man must fulfill and, should he not provide for his household, he would be "worse than an infidel." But beyond these normal needs, whatever else we possess or accumulate belongs to God and the cause of Christ. It is not our own, for not even we are our own, since we are bought with a price. If we then appropriate it for selfish uses, we are robbing God; if we put it to the proper Christian uses, the world can be evangelized and Christ's purpose fulfilled in us. Although this view of consecration is considered impractical by many, it is nevertheless more than an abstract ideal; it is the gospel requirement for all Christians. It is also the best antidote for secularism at the general church-membership level.

SECULARISM ON THE COLLEGE CAMPUS

On the majority of campuses the very atmosphere is entirely secular, and little or no attention is given to moral and spiritual values. The training is geared chiefly to preparation for work which is measured solely in terms of monetary returns to the worker. The common evaluation is, "He's doing all right, he's making six thousand dollars a year." The criterion is earning power rather than serving power, and the worth of the graduate's education is evaluated accordingly. It is only fair to remark that many leaders in education are calling for a return to moral and spiritual values, but the social and economic forces in our society foster and cultivate the secular to a degree which makes progress toward a more spiritual goal both hard and slow. But the moral break-down is making the need for revival more and more obvious.

Even more disturbing to us is the degree to which the secular attitude prevails among students even on church-related and Christian college campuses. Too often the incentive is the degree, not the educational experience. Tuition is paid and then an effort is made to get by with as little study and work as possible. A typical expression of the attitude is

I wish I were a moment
In my professor's class;
No matter how dull they are
They always finally pass.

One of the major functions of a program of Christian higher education as compared with secular training is to instill in the student the service motive of the revolutionary philosophy of life which Jesus taught and lived. It is far more difficult to provide the kind of educational experience which prepares the student to serve than it is to "educate" the student to earn a livelihood. It is relatively simple to develop the skills for making a living, but more difficult to cultivate the way of life in which success is measured by what one gives rather than by what he gets. But insofar as we do this on our Christian college campuses and in our seminaries we are waging a winning warfare against the paralyzing secularism which is our greatest foe.

SECULARISM IN THE HOME

At the heart of our society is, or was, the family. Here are, or could be, wielded the most powerful forces and influences toward the making or the breaking of the social order. But what used to be known as the homely virtues are scarcely cultivated there any more. Many a beautiful cut-stone structure is a mere house, not a home, especially since in so many cases its main function seems to be to hold up the television antenna. In order to live, that is, to provide all of the *things* which all of the neighbors have, it is necessary for both parents to go to the office or the shop. This, along with the child's own crowded schedule, has ruled out the experience of living and doing things together, to say nothing of the family altar. The family doesn't even have its meals together.

Even for the Christian family it is necessary to exert positive influences against these encroachments and toward the real purposes of family living. God and prayer and fellowship could be crowded out by yielding to the pressures and demands of our time. But it is still the duty and the privilege of parents to provide the conditions and the atmosphere in which the children may grow up in "the nurture and admonition of the Lord." Our greatest stronghold against secularism is, or can be, the Christian home. If the Bible is given its proper central place in the home, and if Christ is exalted and recognized as the unseen guest and friend in all circumstances, the integrity of our society may yet be preserved and the moral fiber of our nation strengthened.

SECULARISM IN THE LARGER COMMUNITY

Machines, mass production, money in staggering amounts and men whose hearts are full of greed and lust combine to secularize the whole pattern of modern life. Current social issues, such as the liquor traffic and race prejudice, when approached from any angle other than the Christian point of view, aggravate the already over-materialistic and un-sacred character of our community and national life. Within this framework we are judged by other nations of the world to fall short of the standards implied in our historical position as a great Christian nation. In fact, many other nations of the world, though non-Christian, are less secular than we, and are confounded by our general materialism.

One of the most alarming aspects of nation-wide and world-wide secularism is the creeping socialism of our time. People are often impressed by the apparent immediate social and economic "benefits" of programs of social welfare, socialized medicine, group-this and community-that. But it must be remembered that any form of socialism, although perhaps not Marxian in the early stages, is a long step toward Communism, and Communism is definitely secular and positively anti-Christian. This is the great secular force which dominates almost half of the people of the world, and is bidding for the control of the other half. This is what makes whatever degree of infiltration they have succeeded in achieving in this country so tragic. And that infiltration has made inroads into religious circles. Here is what J. Edgar Hoover observed recently, "I confess to a real apprehension, so long as Communists are able to secure ministers of the gospel to promote their evil work and espouse a cause that is alien to the religion of Christ—."

In a bulletin released by the congressional committee on un-American activities, we are told just how secular Communism is. "The long and short of it is just this; you cannot be a Communist and believe in God. You cannot believe in God and have a peaceable life under Communism." Now the serious truth is that, by condoning the milder forms of secularism discussed in relation to the church, the college and the home, we are preparing the way for more far-reaching inroads into our society on the part of this more highly organized and destructive form of secularism. And since Communism is propagated by force, a weakened church-school-and-home structure constitutes a vulnerable point of attack.

CONCLUSION

Revival in our time is the only answer to present-day secularism. In general this means a revival of the Christian religion. More specifically it means a revival of fidelity to the fundamental truths of the Word of God on the part of ministers and teachers; a revival of concern for spiritual values on the part of all church members, and a willingness to put first things first; a revival of moral and spiritual emphases in the education of our youth, especially on the part of church-related and so-called Christian colleges; a revival of family living around the beliefs and practices that foster reverence for God and respect for human personality, and a rebuilding of the family altar; and a revival of determination on the part of us all that the forces of organized secularism shall not gain control at the national and international levels.

The road is not an easy one but the direction is clear. Complete consecration to God and a strong faith in His power and willingness to hear and answer the prayers of His people; definite commitment to a positive program for and with Christ who is the captain of our salvation and our coming King; and a willingness to stand up and be counted on the side of truth at any cost are definite guideposts along the way.

Agencies of Power in Modern Culture

BASIL G. OSIPOFF

Every period of human history has its own characteristics. Every era of social development reaches its own climax, makes its own contribution to the ongoing of cultural endeavor. Perhaps the most significant events and developments of the entire recorded human history are in the process of unfolding before our very eyes. Breath-taking discoveries in the field of science, industrialization and automation (an American phenomenon known in Europe under the name of automatization), new social theories and movements, political alliances in an effort to create a balance of power, combine to create tense situations and threatening actions.

Modern world is undergoing a change. It is in the process of transition, shaping its own future unknown destiny. The old, time-honored social structures are crumbling under relentless pressure of social reform and under the frightening appearance and growth of various revolutionary movements. Italian Fascism, German National Socialism, Communism, various national and international movements seem to march before us in rapid succession. Some of these have already disintegrated into oblivion, while others are still lingering, challenging us by their new and, to our ears, strange social dogmas to redefine our traditional scale of values and to re-evaluate our long-established and until recently rather commonly observed social and moral sanctions.

The traditional "Status Quo" thinking does not seem to fit into the picture. This is definitely an age of conflict all down the line. It is an undeclared fight to a bitter end in the field of economics. The two sworn enemies are communism and capitalism. Neither one of these will ever rest at ease, unless the other is dead. This writer is convinced that the most significant and spectacular developments of the next quarter of a century will occur in the realm of economics, largely because of this economic dilemma.

Such is the case in the political situation of the world. Here we are confronted with a titanic struggle of global proportions. It is a fight to a finish. It is either democracy or dictatorship. The two cannot be combined. They cannot supplement each other, they cannot collaborate and, as of now, we cannot even be sure that they can co-exist. The choice is before us. It is either human rights

or state rights, freedom or compulsion, liberty or forced labor camps. The choice should not prove to be difficult, but it should be immediate, swift and final. Hesitation or procrastination in this important matter may prove to be disastrous or even fatal. Democracy is in danger.

The same is true in the area of religion, not for the first time, of course, but the danger is not less serious. The combined forces of materialism, secularism, scepticism, agnosticism, modernism, atheism and many other "isms" are deliberately conducting a determined attack not only upon everything overtly religious, but even upon everything suggesting religion. The high and holy things are disregarded, temples are desecrated, faith denied and God dethroned. Can Christian theism weather this new onslaught of materialistic atheism? Or is it really new? "The blood of the martyrs is the seed of the church," but . . . there seems to be more blood. And yet . . . "If God be with us, who can be against us?" Fighting God any time, anywhere, for any reason is a lost cause. We believe that, and yet we must not become careless. We must "fight the good fight of faith." Through Him we are more than conquerors!

And conquerors we must be! For ours is a dynamic age of strange complexes in an ever-accelerating tempo of social change. Inactivity is a thing of the past. We must keep up with the times. The handwriting is on the wall. Here we are confronted with another dilemma: individualism vs. collectivism; group control and the power of the organization seem to impose their will upon the individual and to restrict his freedom of action. So, man becomes expendable for the sake of society. It is becoming more and more difficult to distinguish between the good and the bad. We are developing a secularized approach to life. Scientific progress, undue emphasis on "things" in preference to thoughts, gadgets in preference to goodness, prove to be effective allies in the onslaught of materialism on modern society. In every realm of social contact and in every case where social action is in order, one has to choose between freedom and regimentation. In the scale of this ideological contest one has to choose between reaction and radicalism, or to find a temporary resting place anywhere between the two.

What is the road before us? Shall we rely primarily upon the atomic bomb to resolve our atomic-age difficulties? Shall we build a better civilization by blasting ourselves out of existence? Or shall we develop another civilization by starting it from the ground up

in some undetected jungle, which, as if by a miracle, could have escaped atomic destruction? That would not violate the jungle rule or a way of life. However, this admittedly is a backward step and, as such, is against our best judgment. Civilization is defined as an "advancement in social culture; progress in arts, sciences and statecraft." It denotes "an advanced state of material and social well-being." Culture and civilization go hand in hand. Advancement in culture is an advancement in civilization. According to Webster, culture "emphasizes the intellectual aspect of civilization, delicacy of taste and nicety of breeding." It can be developed by education, discipline and training. All this is a strange talk from the viewpoint of atomic diplomacy on both sides of the "iron curtain."

We must approach perplexing problems of our day, not only from the position of strength, but on the basis of right. Might has not always been right. Hitler proved it. So did many other adventurers. Brutal force does not solve problems, it creates them. There is a might, however, which is right; that might is "right." What is the natural channel for the expression of the cultural aspirations of humanity throughout the world? Militarism? Subversion? Regimentation? Suppression? Exploitation? Infiltration? Annihilation? These would hardly serve the cause of progress whether it be in the arts, sciences or statecraft.

Loading of any culture with social dynamite would mean social disintegration. On the other hand, proper recognition of social dynamics will foster progress and add benefits to society on every stage of its development, and in every aspect of the entire scope of its cultural possibilities. We have already touched, at least in a measure, on the intellectual aspects of culture, such as science, invention, philosophy, literature, drama. Without aesthetics, there could be no true culture; so art, music and architecture must be included too. Still more important, moral values should be defined, and the higher values or the ultimate values recognized. No culture is at its best without giving due recognition to spiritual values, both on the psychological and the philosophical levels. The search for religious experience and the philosophic inquiry into the ultimate reality of the universe must be guided in the direction of the God of the Christian theism. The ultimate reality is spiritual in its nature, Christian in its content and personal in its essence. It is God self-disclosed in the Christian revelation. It is the God of the Bible.

This is as it should be, but what do we actually find in the

modern society of today? In place of unity we find dissension. There are many contrasts in modern culture. Conflicting ideological movements find themselves side by side within the cultural framework of many nations. Ideas have a definite relation to action. Ideas have "legs," and produce action. They make an impact upon society. Systems of thought resolve themselves into corresponding structures of society. They bear fruit—good, bad and indifferent. They crystallize themselves into definite historical situations, readily available for our consideration. Humanism and the Renaissance resulted in intellectual liberation and in the re-birth of culture; advancement of modern science influenced industrial revolution and economic liberation; pietist movements and Protestant reformation stimulated spiritual revival; materialism and Marxism succeeded in producing spiritual degeneration, economic dogmatism and political chaos.

Yes, ideas have legs, but sometimes they have no heads. There is much in this world that is so unreasonable, impractical, unsound and, at times, insane. We are so much concerned with materials and methods that we find ourselves in doubt concerning that which is even more important, the point of emphasis. We begin to major on minors. We erect our own idols and feverishly begin to worship them. We may idolize our civilization, promote "culture," inspire revolution, engage in politics, support militarism, capitalize on capitalism or propagate communism. There are plenty of followers to support all of these. The empire-builders of today are burning mid-night oil in search of political and economic balance of power. But with every added effort in this direction they find themselves more hopelessly entangled in the unresolved contradictions of our time. Shall it be free or controlled thought? Nationalism or internationalism? Radicalism or reaction? Communism or democracy? We will do this and we will do that, but what about God? Have we asked God about it? Does He have anything to say to our modern age? Do we ever think of it? Of Him?

But that is beside the point! Is it? In our search for agencies of power in modern culture we must not overlook any, but because of the limitations of time and space we will have to confine ourselves only to those agencies which so manifestly exert such an undeniable influence upon the affairs of the world today. We shall mention only three of them: communism, democracy and Christianity.

Communism is a historical fact. Great changes in Russia were necessary, but, according to A. I. Denikin,¹ "Nobody could foresee that the people, rising like a tidal wave, would so rapidly and so easily sweep away all the foundations of their existence." The revolution came, then the counter-revolution of Bolshevism, then . . . you know the rest!

The political objective of communism is dictatorship of the proletariat. Was there any political "necessity" for the Bolshevik revolution and could the Russian revolution assume any other form? Yes, it could and did. It assumed the form of a democratic government under Kerensky's regime, prior to the Bolshevik uprising. Bolshevism removed every trace of democracy in Russia and subordinated the individual to the party. Political freedom vanished, individual initiative was lost in the rubbish of superimposed party machinery, and communist dictatorship was firmly established. Tyranny was enthroned.

It affected economics as well as politics. Private property has ceased to exist as a social institution. Motives of profit and of interest have professedly disappeared. A new "capitalist" class was created, with the communist "directors" riding around in big automobiles while the population of the country faced shortages of the barest necessities of life. That this is "progress," I am sure, we will agree. One five-year plan followed another, until at the end of the fifth one, this year, they have less bread now than they had twenty-five years ago. The "plans" plainly fell through. No wonder!

Their educational system is designed to promote building of Socialism. Communist indoctrination becomes a "must" under such planning. Complete regimentation of education follows, and with it a complete distortion of everything that is not communist. Soviet education is a perfect channel for political, economic, social, educational and anti-religious propaganda.

According to the Bolshevik laws, marriage is a mere agreement between a man and a woman to live together. Unless children are involved, the Soviet does not object to the separation of these two, if they have decided that life together has become impossible. Marriage should be officiated by the authorities of the Soviet civic tribunal. Such registration is recognized as "unquestionable testimony of the existence of the marriage."

¹ *The Russian Turmoil*, p. 13.

Women are invested with such obligations as cannot be found in any other country. For instance, in the *Izvestia* (official press organ of the Soviet government, issue of October 8, 1927) there can be found the following statement: "What can the working and peasant women do for the strengthening of the defensive power of the U.S.S.R.? Every laboring woman must learn the elements of science . . . aviation and chemistry." In other words, every woman must become a "pistol-packing mama." A fighting woman is not a distinctly new phenomenon, but in this case, she promises to be even more deadly. She discarded her fingernails as an offensive defensive weapon in favor of chemical warfare and aerial block-busters.

Religion is recognized to be a real obstacle in the way of communism. According to J. Freloff² things have gotten completely out of control: "By the will of the allah, jehovah or other gods, women are distracted from taking part in the Soviet work, by the help of the prayer-meetings, which are directed by clergymen, sectarians and rabbis purposely on the same day and hour with Soviet conferences." As we can see from this quotation, in place of the name of "God" they are hoping to substitute the concept of "communism." Hardly possible!

Parents are encouraged to send children to the nurseries, rather than to keep them at home, in the hope of detaching them from parental love and developing love and fidelity to socialism and socialistic principles. Divorce is a simple matter, and even though, presently, measures are being taken against undue irregularities, there were instances when men took to themselves a wife in the spring in order to divorce her in the fall, after the hard work in the field was over.

The situation is not any better with the Soviet morality. As everything else in the Soviet Union, it is presented to us in a typical communist garb. From the *Moscow Daily News*,³ we get the idea that public opinion is the only source of moral sanction. "We are rejecting religion, but we are not without a very strong public opinion . . . any form of conduct accepted by us is our morality, and to this morality we give all of our powers, by it we live."

Many more pages could be written on this distressing subject

² *Religia, Semia i Deti*, p. 9.

³ Issue of January, 1936.

of communism, but we can already see from the material used above that while communism may be properly termed as an effective tool of oppression, it can hardly be considered as an agency of power for the promotion of a constructive program of human relationships. Rejecting cultural values of the past, they undertook to build a modern state without solid foundation. Recent developments in Russia after the death of Josef Stalin point in the direction of a change in the group of the Moscow government. Rumbings and dissatisfactions, purges and executions, dismissals and exiles, shortages and defections—all are pointing to a complete re-evaluation of the whole communist enterprise by the chief sponsors of it. This is good news. The "solid front" so-called of the communist party-line is beginning to fall apart with various sections of it pointing in different directions; Stalin, Malenkoff, Khrushcheff, Bulganin . . . who is next? On all points, communism will have to be discounted. It can never be relied upon as a safe guide in the affairs of this world or followed as a sane philosophy of life, as long as it is what it is, a tyranny, a despotism.

The strongest contemporary opponent of the communism is democracy. This is a truly constructive force in our complex society. Democracy has its own glorious history, culminating the dreams and the hopes of the centuries in the form of an American government. Democracy made this country what it is—the leading nation in the world. By opposing oppression and regimentation on the one hand, and by holding forth to the oppressed nations of our day the promise of freedom of plenty and of peace on the other, it keeps alive the hope of the tomorrows. The democratic countries of the world must be aware of the peculiar position they occupy in this world as custodians of the human rights. The proceedings of the United Nations Assembly amply demonstrate it.

There is a reason for this. On the whole, democracy "practices what it preaches." As a political agent it safeguards liberty for all; as an economic agent it sustains free and competitive enterprise; as a social power it may be considered as one of the most progressive forms of government in the world; as a moral power it recognizes the dignity of the law and the worth of an individual, serving as an inspiring precedent for other nations; as a custodian of the cultural treasures of the past it recognizes religion, a true interpreter of truth, beauty and virtue. High idealism of religion and lofty philosophy of social relationships in a democratic community of na-

tions combine to produce a powerful force in support of progress of culture and modern civilization.

Democracy is far from being an illusion; it works, it remains as an abiding factor for the benefit of all. We can think of so many who have come and are already gone and soon will be forgotten: Hirohito of Japan and his unaccomplished "divine mission" in the Orient; Mussolini of Italy and his "evaporized *maria nostrum*"; Francisco Franco of Spain and his unrealized dreams of a Fascist co-prosperity sphere; Adolf Hitler of Germany and his deflated Aryan "superiority"; Josef Stalin and with his successors in Russia and their deformed "democracy." All of these have either already, or soon will, become an unpleasant memory, but we believe and trust that democracy, in spite of all the difficulties that confront it, will go on serving humanity. It must go on!

The best that humanity can offer is insufficient in itself. In the vastness of our universe man feels his own smallness. At times the tasks are too heavy, the burdens are too crushing and the road is dark. At such times man comes to an end of himself. Then . . . a miracle happens! He looks within and then he looks up in faith. In that very moment the Light breaks through, the clouds lift themselves and upon the horizon of his soul, as a rising sun, appears a new realization of the new meaning of life, of truth and beauty . . . he sees God! The vastness of the universe and the smallness of himself brings him to the realization of the greatness of God. He finds God, he finds his place in the world, he finds himself. More than that, he finds peace. He is transformed.

Christianity is such an agency of transformation. It is the true liberator of life. The greatest historical fact of life is CHRIST. The greatest power on earth is His. He stands above everything else, towering above all in goodness, in wisdom, and in spiritual splendor. He is the hope of the world and the only solution to all the perplexing questions. He is the answer—He and His church.

The church is also a historical fact. True Christianity is represented in this world by a truly regenerated church, the body of Christ. It is "the light of the world and the salt of the earth." Christianity is the way to God through faith. Faith in the enduring moral values and in the everlasting God becomes basic to true culture. Christianity advocates and promotes it. It supports every worthy cause and seeks to remedy every ill. In government it seeks honesty, in economics it is for fair distribution of the necessities of life; it

inspires social reform, practices Christian charity. It is a moral stabilizer of life. In the Christian philosophy of life we find satisfying truth. It is an infallible guide for our daily walk, a restorer of peace and a refiner of souls. To be true to himself, to humanity and to Almighty God one must make a provision for his soul, for the true culture is the culture of the soul. For this, the grace of God is sufficient.

We believe in the supremacy of the spiritual. The greatest agency of power for good is God. The God of our fathers is our God. God loved the world. Christ gave Himself for the redemption of mankind. The choice is before the nations of the world. Man must choose between the temporal and the eternal. Man must live by bread, but he cannot live by bread alone. To material prosperity must be added spiritual riches. In the midst of the desperation of our life we must find inspiration for our soul. Materialism pales into insignificance in the presence of the facts of faith. Atheism fails, while faith bears fruit. Spiritual values are supreme.

The greatest agency of power in modern culture is Christianity. "Go ye into all the world and teach all nations . . ." Make Christ known in the world. Proclaim His message. Propagate His truth. Let Him rule and reign in all of the relationships of life. He is both supreme and indispensable. ". . . choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Jos. 24:15.) To let Him be known in the world is our task. No culture or civilization can be complete without Him.

Christianity and Human Rights

HAROLD B. KUHN

There are few subjects upon which it is more difficult to please all readers than that of Human Rights. While nearly everyone believes that there are certain rights which are "fundamental" there is little agreement upon precisely what basis these precious rights are fundamental. In general, there are three major approaches to the subject. The first is that human rights represent the merely experimental or positive experience of evolving man. The second seeks to ground human rights almost wholly in what is called 'Natural Law' and thus see man's rights as inalienable to man simply *because* he is man. The third, while recognizing the basic validity of Natural Law, feel that human rights proceed more directly from the God of Grace, so that an explicit recognition of the divine sovereignty in human life is a *sine qua non* of a society which gives due place to the dignity and rights of man.

It may be said, in brief, that the first of these is naturalistic, the second metaphysical and formalistic, the third theological. The subject in hand divides itself rather easily into two parts: first, upon what basis do human rights rest?; and second, what rights may be considered proper and inalienable to man?

I.

The naturalistic or positivistic approach to the subject is the child of the evolutionary philosophy, and which makes morality to inhere in the folk-ways of the human community. Legal codes become little or nothing more than the codified *mores* of the social group. The moral becomes the legal. Human rights are, to this view, discoverable by rummaging through parchments and the literature of the past. Trial-and-error becomes the source of both that which is legal and that which is right. One jurist expresses this position in the following words:

And so, if I am to say what are "the principles of civil liberties and human rights," I will answer that they lie in habits, customs—conventions if you will—that tolerate dissent and can live without irrefragable certainties . . .¹

¹ Judge Learned Hand, "A Fanfare for Prometheus" in *Vital Speeches*, March 1, 1955, p. 1074.

This doctrine is open to grave objections. If the rights of man are merely positive (i.e., resting upon use or custom), then any course of conduct may be made *right* by statute. This is precisely what the dictators have assumed as a basis for their conduct. The problem arises at once, however, whether a simple appeal to usage may not show that the most perverse and the most brutal type of practice have been found to be acceptable in *some* society.

It is small wonder that a Justice of our Supreme Court has wryly remarked that the contemporary interpretation of civil rights in our day has been made difficult by the body of positive decisions of the past century, made under the impact of a century in which evolutionism and naturalism have been largely dominant in our national life. Small wonder that jurisprudence is today seeking a new insight into "first principles" of morality. Further, the hammerblows of Fascist and Communist tyranny have compelled an 'experimental' West to give sober pause. At Nürnberg, western man was brought face to face with the real consequences of a naturalistic and a moral jurisprudence. And in spite of the cynicism with which the work of Justice Jackson and his associates has been viewed, the Nürnberg Trials did seek to restore a moral foundation to western Law.

Communist dogma, with its assumption of a materialistic dynamism behind all of life, and its twin assumption of the complete malleability of human nature, has from the first assumed that law and right are of positive origin, and that morality and convenience are one. Its omnipotent State becomes the highest and final source of human rights. The will and *fiat* of that State may shape, alter, revoke or revise the right of any man at any time. This is the *reductio ad absurdum* of a philosophy of man completely divorced from his origin in a divine creation.

The second approach to the source of human rights is that which sees them as grounded in Natural Law. At the outset, some will dismiss this with the wave of the hand, suggesting that Natural Law is a vaporous concept, an abstraction understood only by the detached jurist or the theologian who lives in an ivory tower, out of touch with the realities of life. There is no doubt some justification for this objection, for it seems to the outsider that the Roman Pontiff, when he has no better argument to support his case for some course of action, often turns his argument upon some appeal to his interpretation of Natural Law. However, to toss out the baby

with the bath would be folly; and certainly God created man before the State, or before legal codes existed. Out of the relationship set up in Creation, human rights did appear.

In seeking to discover in what sense certain human rights are 'fundamental,' scholars and jurists are endeavoring to break out of the positivistic routine, and to ground morality and right beyond the reach of mere convention or utility. The most conspicuous example of this type of thinking concerning human rights is that of the framers of the American Declaration of Independence. One is amazed at the coolness and restraint of such men as Thomas Jefferson. Writing in the midst of fundamental abuses and grievances, and with war a certainty, he and his colleagues could write: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

George Sokolsky rightly observes:

It must seem curious that the revolutionists of 1776 wrote such a declaration at all. Why did they go to all the trouble of basing their claims for independence upon a philosophy of life? Why did they not shriek:

"Down with the king!"

"Hang King George III!"

"No taxation without representation."

"Murder the tax collectors!"

"All power to the workers and peasants!"

"Kill the priests!"

Similar slogans have been the battle cries of revolutions from Spartacus to Lenin.²

What a contrast between such an hypothetical pronouncement and the calm with which the Declaration of Independence was framed. It may be said that this was the fundamental difference between the American Revolution and that of France, or of most of the European revolutions since that time. It is as different as day is different from night, from the wording of the Communist Manifesto:

The history of all hitherto existing society is the history of class struggles.

Freeman and slave, patrician and plebian, lord and serf, guild-master

² Barrett, Edward F. (Ed.) *Natural Law Institute Proceedings*, Volume IV, 1950.

and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an . . . open fight . . .

Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

The contrasts between the two ways of doing things are both numerous and obvious. Note, first, the reverent tone of the Declaration of Independence. Basic is the recognition of the Creator-created relationship. Some may and do object, that the framers, especially Franklin and Jefferson, were deists, and that the Declaration really suggests that God set the world of humans in motion, and left them to work out their own ways. While there may be some plausibility to this argument, it is not necessarily the final word on the subject. In other words, it is possible that deism and theism overlap at this point, and that a deist may lay hold upon some principles central and significant for a theistic interpretation of things.

The pronouncements of the founders of our nation thus reflect the after-glow of Puritanism, with its insistence upon the divine sovereignty and its firm convictions upon the subject of the origin and destiny of human life. The rigors of 150 years on the new continent had kept the colonists from falling under bondage to things and to material comfort. They retained, in the midst of a regrettable loss of much of the content of a great theology, a reliance upon divine guidance. Their eyes were still upon the laws of God, rather than upon the dictates of sovereigns or of parliaments. They retained a Puritan willingness to rest their political case—and their personal fortunes—upon God's law, staking all upon the proposition that God had revealed His law in His creative work. Thus, they assumed as self-evident, that there is an unchangeable truth, which, being the expression of nature's God, is applicable in all circumstances and to all cases.

It is the contention of the advocates of the theistic view of human rights, that the appeal to Natural Law is valid *as far as it goes*. That is, the appeal to natural law is correct in its assumption that there is a standard of right and wrong which is antecedent to positive law, and that God was the source of this standard. What is questioned is, whether this position can maintain itself without more explicit reference to an adequate Christian theology. In other words, it is questioned whether there is not a damaging ambiguity in the deistic position which rests its case merely upon God's activ-

ity in creation, by which human rights may be misinterpreted as being inherent in man, rather than conferred upon him.

The crux of the question at this point is, the extent to which man is continually reliant upon his Maker. There is a rather vigorous tendency in our day to transpose the source of human rights to a humanistic basis. Some are explicit in writing that Christian principles had far less influence upon the Men of 1776 than is commonly supposed, and that in their reference to "nature's God" they were actually protesting the theistic position with the best weapons then at hand. This does not affect the real validity of the work of the framers. It does highlight the position which asserts that an adequate view of human rights as proceeding from God requires for its maintenance and nourishment the full position of historic Christian theism, in which the doctrines of divine sovereignty and divine providence are given large recognition.

A large source of the tragedy of the twentieth century is the prevalence of a pragmatic philosophy which seeks to supersede all positions which rest upon eternal and unchangeable truth. This positivistic spirit is hostile to the principles of Natural Law, but finds it easier to cope with a view which rests upon the rather remote conception of "nature's God" than with the assertions of a theism which holds that God upholds all things by the word of His power, that He is Lord of nations of history, and that the times of all men are in His hand. Our democracy, based as it is upon natural law, is a way of life which rests upon something more than the forms of the religious life. It is based, ultimately, upon men and women whose high views of civic morality and civic responsibility are the outcroppings of a devout recognition of the active operation of God in human life. How long it can maintain itself, as a corporate expression of confidence in the rights of man, in the face of the dwindling of this recognition, one cannot say.

II.

With respect to the question of which rights are proper and inalienable to man, an article of this length cannot be expected to do more than to enumerate the rights which are held to be revealed by Natural Law, to relate them to the principles of the Christian Faith, and then to examine in a brief fashion the contemporary tendency to expand the list of 'rights.'

The Framers of the Declaration of Independence showed a

remarkable restraint in their enumeration of the rights which were deemed to be the direct endowment of man from his Creator. These were indicated to be basically three: life, liberty, and the pursuit of happiness. Essentially, these are political and civil in character, and were of such a nature as to imply basically an absence of capricious and repressive activity upon the part of the State. Life was to be protected against the destructive whims of rulers and magistrates, who were after all such only by the consent of the governed. The right of liberty was 'natural' in that it belonged to the nature of man as created in the image of God. The right to 'the pursuit of happiness' was basically the right to pursue that which was the proper function of man as from the divine hand—even though the Fall may have distorted his view, and confused him with respect the basic questions of ends-and-means.

The power of life and death was exercised by the Roman *pater familias* over his offspring; he retained to himself the decision whether a child should be permitted to survive or not. The Roman Empire assumed this right over its subjects; and it has been a long struggle through which the right to life has been wrested from ambitious and power-mad rulers. In our own time, dictators who spoke as symbols of omnipotent States, still challenge the right of the individual to life. Today, the right to life is challenged on a wide scale and in the grand manner. The Nazi leaders gave a modern turn to mass murder, in the form of the crime of genocide—the murder of entire racial groups. It is ironic that the Convention against genocide is for the moment favored by a nation which openly professes to be at war-unto-death against entire *classes* of men, and has sworn to stop nowhere short of the liquidation of any and every group which stands in its way. Such cynicism is, of course, the ultimate in positivism, which denies fixed points in civic morality.

Basically, the right to life is the right to continue living, under conditions conducive to it, so long as the Lord of life permits. Only under the most grave circumstances, such as in case of high crime, may the State be held justified in terminating human life, or in permitting any group within society to do so. Sensitive Christians have seldom been able to consent, in the name of humanity, to legalized euthanasia, even though death so administered might prevent grave suffering. When the basic quality of human life is recognized: namely that human life on earth is probationary for eternity—then

none will assume easily the prerogatives belonging to the Lord of life and death.

The right to liberty is one whose elaboration could occupy volumes. The most that can be done here is to note its most general character. A traditional definition is, that liberty is the absence of compulsive restraint toward a given course of action. Thus, in a 'free' situation, the individual is able to act in either one way or in another, in the presence of all the elements of proper determination. It does not, of course, mean the absence of obligation or of accountability. It implies, as an absolute essential, that the individual is free to work out his destiny. And it is the obligation of the State to provide the framework within which that destiny—which reaches beyond time—may be fulfilled. Such liberty implies freedom of choice, freedom of conscience, freedom of worship, and freedom from unnecessary constraint, beyond that which is essential to the maintenance of a 'society under God.'

It is by no means easy to define the precise manner in which civil government proceeds from God. It is, however, the conviction of many of us that the democratic form of government as it has been developed in the West under the stimulus of Natural Law affords the best conditions under which men may exercise liberty in the fulfillment of their ultimate destinies. We must emphasize here, that governments or constitutions *do not confer liberty*; when and as they fulfill their duty in this respect, they recognize, protect and enjoin it, and guard the means to its attainment.

The right to the pursuit of happiness is likewise one whose exposition involves many by-paths. The very definition of 'happiness' has puzzled thinkers for a long time. Augustine found two hundred eighty-eight such definitions current in his time. Most sensitive individuals have abandoned at the outset the view that happiness lies in sensual enjoyment, whether active or passive. While Aristotle rejected the old equation of happiness with sense-pleasure, his metaphysical definition, that "Happiness is a bringing of the soul to act according to the habit of the best and most perfect virtue," is much too cold. The divorce of philosophy from theology in the early Modern Period led to a narrowing of the definition of happiness to mere temporal felicity. In the light of this, it should be held in mind that happiness *here* is intimately related to beatitude in the world to come, since the latter may be anticipated and in some limited measure be enjoyed here.

It is most important to note that happiness in this life is always relative and incomplete. All men seek it by nature; in a world of competing interests and of numerous contingencies, not all find it. Certainly none are entitled to do so at the expense of the violation of the rights of others. Positivistic approaches to man's right to happiness usually conceive of man in material terms, and thus restrict the 'pursuit of happiness' to his adjustment to environment. Deeper views of human rights, particularly the theistic view, recognize that man is a creature of both body and spirit, and whose destination is eternity. It is only in this light that the question of the pursuit of happiness comes into focus, so that even the problems which besiege us on all sides begin to make sense. The duty of the State is to provide the environment in terms of which men will, at the highest level which they choose, seek for well-being. And it is the function of the Christian Faith to point them to that highest level, as it is found in the appropriation of the Grace of our Lord.

Two tendencies appear in the contemporary discussion of human rights. The first is, to multiply the number, so as to include among them not only civil and political rights, but economic and social rights as well. The second is, to consider human rights as conferred by a government, or by an international super-government. With reference to the first of these tendencies, it should be said that it parallels the tendency of governments to reach further and further into the affairs of its citizens, and to offer *security* as a substitute for historic freedoms. Guided by doctrinaire notions of property ownership, the newer 'liberal' movements create a false antithesis between 'property rights' and 'human rights.'

This is a part of the evil logic of Marxism, which not only recognizes the irreconcilable opposition between its dogma and the natural desire to acquire and own property, but which capitalizes upon the conflicts which its adoption will set up. It is the view of many, that limited constitutional government affords the best possible interplay between human social justice and the 'human right in property.' Those who would extend the field of human rights so as to include any and all forms of temporal and economic security may well find themselves finally enmeshed in the welfare state, which finds civil and political repression essential to the achievement of what it cynically calls 'economic democracy.'

The second tendency, namely that of considering human rights as originating in government, and maintained by its genial largesse,

is what one may expect from an international movement which attempts to include within its membership both free nations and dictatorships, both communities acknowledging the God of the Bible and those who acknowledge another god or none at all. There is good reason to fear that international cooperation in the field of human rights, such as that which has been proposed by the United Nations' Universal Declaration of Human Rights, must reduce such theory and practice to the dead level of pragmatic principles of right and wrong. "Rights" become the donation of the organization, revocable at its whim. Some will doubtless dismiss such a statement as the result of "a lack of global thinking." No thinking person would wish to stand in the way of an improvement of the conditions which oppress the vast majorities of men and women, certainly not in the name of a blind and unyielding conservatism. However, idealisms should not blind Christians in this land to the point at which they would be willing to surrender our national heritage to an Organization whose common denominator in the question at hand is that of a humanistic pragmatism.

If our nation, with its unsought rôle of leadership in world affairs, cannot succeed in projecting its fundamental principles into the councils of the United Nations Organization, it should do some heart-searching. Should it find itself lacking in moral force to do so, it should at once seek a return to the source of its former dynamic. Should it, on the other hand, find itself outvoted by those committed to alien principles, then it should think at least twice before yielding its basic heritage in return for some problematic form of a 'brave new world.' Evangelicals may well ponder their responsibility for stimulating such a self-examination.

Racial Integration and Prophetic Religion

GEORGE A. TURNER

The senator from Mississippi was on the radio program "Meet the Nation" being interviewed by reporters relative to his opposition to the confirmation of Justice Harlan to the Supreme Court bench. After stating that his objection to Harlan was the fear that he would prefer the United Nations to his own nation he was questioned about whether Harlan's views on segregation were a factor. The Senator replied that he favored segregation in spite of the Supreme Court decision declaring it unconstitutional and warned that public opinion in his state would not tolerate integration.¹ The reporters were able to point out the inconsistency of advocating unswerving loyalty to the Constitution, in the international sphere, and yet giving tacit approval to a sectional defiance of the Constitution within the nation. The havoc which prejudice plays on one's rational processes is typified also in the case of a county superintendent of schools in a border state where a "wait-and-see" attitude has been adopted. The superintendent had given considerable thought to the matter of integration and had just returned from a meeting of southern leaders discussing this issue. Yet when questioned about local compliance with the Supreme Court ruling, the superintendent professed to believe that the decision affected only the four states involved in lawsuits and was not a basic principle applicable wherever the Constitution has jurisdiction. Such instances confirm the generalization that "the Supreme Court decision outlawing racial segregation in the public schools put a strong searchlight on a chink in the moral armor of Southern liberalism."²

SHOULD THE PREACHER BECOME INVOLVED?

During the next few years the issue of racial integration will be a live one. Should the pastor or evangelist become involved or

¹ In May 1954 the Supreme Court reversed an earlier decision, establishing the "separate but equal" doctrine, and handed down the decision that compulsory segregation, on the basis of race, is, *in principle*, contrary to the "free and equal" provision in our national Constitution.

² Golightly, G. L., "Southern Liberals Speak Only for Whites," *Progressive*, cited in *Time*, March 21, 1955, p. 37.

remain aloof from the issue? Should the pastor welcome Brotherhood Week and Race Relations Sunday, for example, as an opportunity to bring to bear on this subject the teachings of Christ or should he stick to preaching the Gospel and not be sidetracked by the numerous special days and interests? Should the church take responsibility for influencing public opinion in this matter or wait until secular agencies have effected the change in opinion and then tacitly accept them as changes which they had favored all along? These are issues which every pastor must face; he must make his decision. The alternatives apply not only to desegregation but to nearly every moral issue confronting a community. Some pastors are selective (and hence inconsistent) in the causes they champion or ignore. For example many are militant with reference to temperance but indifferent to racial discrimination. In this study the responsibility of the church as a leader in community mores (custom) is sought with special reference to the recent Supreme Court decision.

THE SUPREME COURT DECISION

The current issue of racial integration in the public schools goes back to Civil War days. The attempt by legislative enactment to force the majority opinion (the nation as a whole) upon the minority (the portion of the nation known as "Dixie") was not wholly successful. Under the banner of "states' rights" the minority sought to delay or defy the will of the majority, as expressed in the Federal Constitution. In 1896 the Supreme Court, in the *Plessy vs. Ferguson* case, defined the historic "separate but equal" doctrine declaring that "If one race be inferior to the other socially, the Constitution of the United States cannot put them on the same plane." At the same time the minority opinion, written by John Marshall Harlan (grandfather of the recent appointee), protested ". . . in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste system. Our Constitution is color-blind."⁸ For a half century this historic decision set the pattern of public school education in this country. As most people know the "equality" was more theoretical than actual for Negro schools were usually inferior to other schools in every respect. In May 1954 the Supreme Court ruled that segregation in

⁸ *Time*, Dec. 21, 1953, p. 15.

itself is contrary to the principle of equality and hence is unconstitutional. This was the outcome of litigation going back to 1950 when the National Association for the Advancement of Colored People brought about five cases originating in South Carolina, Virginia, Delaware, Kansas and the District of Columbia, all designed to secure a decision from the Supreme Court that compulsory segregation is unconstitutional *in principle*.

From about 1870 to 1940 the rise of the Negro has been slowed by the political compromise of 1877. Then G. O. P. leadership and southern Democrats made a deal in which votes were exchanged for the promise that the states would be permitted to make their own policies toward the Negroes. The southern states immediately took steps designed to keep the Negro in an inferior status, as near to slavery as possible. The military academies at West Point and Annapolis quietly refused to admit Negroes during this period. The churches by example and precept sanctified the *status quo*, and actually aided in the entrenchment of segregation. Meanwhile Christian conscience, Soviet propaganda and Negro agitation for equality kept the question alive. What the Christian conscience seemed unable to do the legal section of the N. A. A. C. P., under the direction of its attorney Thurgood Marshall, has succeeded in doing. Perhaps now Christian consciences can belatedly aid in gaining an acceptance of the Supreme Court ruling. While this article can hardly hope to be consoling perhaps it can be provocative and remedial. The Supreme Court has decided that compulsory segregation is contrary to the Constitution. Our concern is to show that it is also unChristian—contrary to the Bible.

On the ground of anthropology it can be maintained, as Niebuhr and others have done, that race prejudice is an expression of man's moral depravity, his egotism, his tendency to idolatry and self-worship.⁴ Discrimination is as old as human society. If a social custom could be hallowed by historical precedent segregation would be right indeed! India has practiced the caste system for centuries. The Spartans dominated the Helots whom they had subjugated much as the Hebrews made the Canaanites "hewers of wood and drawers of water," denying to them equal status. This is a familiar pattern in nearly all cultures—that of the dominant class seeking to

⁴ See Eckardt, A. R., "Racial Prejudice and Discrimination," *Theology Today*, October 1954, pp. 355f.

protect its favorable position, its vested interests, by force. In modern times it is most glaringly apparent in South Africa where the principle of "apartheid" is employed to justify the efforts of the European minority to maintain its position of social, political and economic superiority over the native population. The fact that the leaders of the movement there are all active in the Dutch church makes more obvious the discrepancy between Christian profession and Christian practice.

The Bible is replete with condemnations of the tendency of man to "set at naught his brother" on such grounds as wealth, education, political power, or race. Strictures against the oppression of the poor by the rich are voiced in Amos and against the oppression of the weak by the strong in Ezekiel (ch. 34). James condemns discrimination based upon wealth saying, "If ye have respect of persons, ye commit sin, being convinced by the law as transgressors" (James 2:9). Since wealth is often an indication of diligence, discrimination by so superficial a thing as ancestry is even less justifiable. The New Testament Epistles, in stressing the equalizing effect of the Gospel, by implication rule out all such discrimination (e.g., Col. 3:11). The Golden Rule and the commandment to "love thy neighbor as thyself" both condemn any policy designed to favor one racial group at the expense of the other. Those who defend segregation now seldom resort to the Bible, as some preachers did before the Civil War, but do so on the grounds of expediency, saying that the people are not ready for integration. The motive of such defense of segregation is usually the fear of losing one's status, a basic selfishness.

The Golden Rule, with its demand to put one's self in the other person's place, should in itself make clear that exclusion from school, church, restaurant and equal economic and professional opportunities is unpleasant. It follows that the imposition of such a situation upon another is unChristian. In addition the command to love one's neighbor as one's self also lies across the path of any determination to exclude a fellow human being from equality of opportunity. These and similar Scriptural truths are not minor themes, in a few isolated passages of Scripture, but are among the grand central principles of the Bible, both Old and New Testaments. There is, for example, far more Scriptural teaching on love and justice for one's neighbor than on total abstinence or entire sanctification as "the second blessing."

Why is Christian leadership so lethargic and Christian conscience so calloused here? If equality of opportunity is a Christian virtue, if a solicitude of the strong for the weak is Christian, if brotherly love is mandatory for the believer in the Bible, why was the church so indifferent?

One reason is fear of "stirring up trouble."

The Church is forever in danger of shunning absolute judgments that are clearly dictated by Christian principle for fear of putting too great a strain on its "fellowship." It is under that kind of treatment that the fellowship evaporates. . . . The moral judgment now crystallizing about race is akin to that which condemned slavery. It will not be abolished even in the Church at one stroke, but the important thing is that no congregation and no denomination should ever have a clear conscience while conforming to the pattern. If they can do so then the Christianity to which they subscribe is not that of the New Testament.⁵

"Conforming to the pattern," in this instance, is a form of worldliness. It is walking according to "the mind of the flesh" to use a Pauline phrase. Is it not the minister's duty to study, pray and obey in his own life and thought, a Christian response to the social pattern of segregation? Is it not his duty as a parish and community leader to use his influence on the right side of the issue?

Another reason for Christian lethargy is the failure to recognize that courage is among the Christian virtues. Timidity may lead to a false and superficial pacificism. There are times when fidelity to the truth is more important than either personal security or community peace. It is never Christian to sacrifice truth and moral principle to either tranquility or security. Furthermore, there is no real peace in the presence of wrong doing. President Eliot of Harvard replied to irate parents protesting the acceptance of a Negro student by saying, "If this applicant passes the entrance examinations he will be admitted and if all the white students choose to withdraw, all the resources of the institution will be devoted to his education."

Another reason for indifference to this evil is precedent or custom. A Christian business man, on his advertising calendars, urged attendance at the four local white churches. The two Negro churches were not mentioned probably because they did not come to mind. In planning a new public school building in a county with a Negro minority none of that race was represented on the Com-

⁵ Editorial, "The Church and Race Segregation," *Christianity and Crisis*, April 1, 1946.

mittee and no provision for their future needs was mentioned. Minorities perhaps feel like one overlooked in an invitation to a party; whether the omission was deliberate or by accident it hurts to be ignored.

Should the situation be remedied by agitation on the part of the minority? The Christian answer is that the majority, with its vested interests, should do the unselfish thing and insist on equality for all. Fairness to the less fortunate should not be something wrested from the dominant group but something given by them. To the extent that the church is prophetic and Biblical it will be active rather than passive in promoting civic righteousness. Historically the church, following the pattern of New Testament ethics, has always urged its members to be law-abiding citizens. If the Supreme Court ruling is in harmony with the Bill of Rights, and with the Christian emphasis on the worth of the individual, the Christian has no alternative but to conform.

Progress is being made in many areas. The armed forces have abandoned segregation. The Atomic Energy Plant at Oak Ridge has decided to abolish segregation in its community. Many southern seminaries and universities have Negroes in their student bodies. Kentucky is officially committed in principle to implementing the Supreme Court decision. In Missouri segregation ended at several St. Louis schools with no unpleasant consequences. Several churches have taken a strong lead in promoting integration. The National Council of Churches at Evanston last August gave a ringing call to leadership in fighting racial prejudice and promoting brotherhood. The Southern Baptist Convention, where the issue is a live one, urged its churches to work actively for brotherhood and condemned segregation in principle.

Should the church be the shock troops in launching and sustaining the crusade for equality and the application of the Golden Rule or should it take the rôle of the medical corps and assist the wounded? It should not remain neutral. It should do more than repair the damages. It should patiently, tactfully, persistently and as peacefully as possible prosecute the cause for brotherhood as well as that of evangelism or temperance. This is education and more. It calls for information, for a catharsis of prejudice, ill will, and selfishness. It is doubtful whether implementation of the high ideals of the Bible and the Bill of Rights will ever prevail without the impetus of a moral imperative. Prohibition would never have

been adopted in this country as a result of education alone; it required the moral indignation of courageous women like Francis Willard and Carrie Nation, backed by the righteous indignation of many other women and men, to change the beverage habits of a nation. In a sense this calls for pioneering work by human engineers. This is part of the preacher's task. Racial prejudice has eaten at the vitals of church and state like a deadly cancer and no Christian should affect indifference to its menace.

The most compelling fact in the situation for both pastor and people to consider is that this declaration for equality of opportunity is a just law. Christians have no alternative but to obey constituted authority (Rom. 13:1-5). Seldom has a nation as a whole adopted and defined a law so distinctly Christian in its essence and so defiant of a well-entrenched "worldliness." It is a moral issue as well as a social one and the influence of the church should be unequivocal, positive, persistent, and even militant in pressing for its implementation. As one leader has put it,

After all, desegregation is not the law and we shall be revolutionaries to resist the law. . . . We ought to obey this law as upholding the Christian position. . . . The Court has put into the civil law what has been in God's law from the beginning.⁶

The minister should not evade his responsibility by suggesting that his parishioners follow the Lord's guidance in this matter; it is his responsibility to help them discover the Lord's will and then to carry it out. The next decade will be a sifting and testing time; the church's response to the challenge will be determined largely by the honesty and courage of her leadership.

⁶ Ransom, Guy, "The Minister and the Supreme Court Ruling," *The Review and Expositor*, October, 1954, p. 534.

Christians and the Alcohol Problem

ROGER BURGESS

A deep concern for social issues is basic to all Christianity. The reasoning is simple. The Christian church is concerned about persons, with the individual. Society is just so many individuals, living together, interdependently. When a condition in that society inflicts harm on an individual or individuals living in that society, it becomes a social issue and at the same time a concern of the Christian church. To minister to people, Christians must concern themselves with social issues.

Also, the Christian church is a revolutionary movement, constantly seeking to change society. Basic in the Christian faith is the concept that lives can be changed, and that as individuals find God, they will shape their lives, and thus society, into His pattern. The Christian can never be content with the status quo, for himself or for those around him. Instead, the true mission of his church is a mandate, sending him out to share the good news and by so doing to bring the world in which he lives ever closer to the Christian ideal.

In recent history, Christians have faced many social issues head on. Slavery, child labor, the seven-day week, racketeering, to name a few. In many areas the church's efforts have been successful, helping to build a social order in which men could live more successfully as Christ taught they should live.

Great problems still remain unsolved; war, hunger, housing, race. Not the least of these is the alcohol problem. Here is a contemporary issue which Christians must face if they are to be true to their faith. And it is an issue which is concrete, real and present. It can be dealt with first hand, faced on the basis of fact, not theory, for it touches the lives of nearly every American in one way or another. It destroys the lives of millions.

It is hardly necessary to enter into listing of facts to demonstrate the size and scope of the alcohol problem in modern society. Newspaper headlines daily testify to the effect this social custom has on individuals and families. But one or two items which are not often printed in the papers should be noted.

First, the problem is growing at an alarming rate. Figures compiled by the noted World Health Organization scientist Dr.

E. M. Jellinek show that in ten years the number of alcoholics in the United States has increased by nearly fifty percent, a proportion far above the population growth for the same period. There are now approximately 4,000,000 alcoholics and an additional 3,000,000 problem drinkers in the U. S., numbering more than the total population of ten Western states.

Alcoholism has become 100 times more prevalent than polio, five times more prevalent than cancer and three times more prevalent than tuberculosis, according to case statistics from the American Cancer Society, the National Tuberculosis Association and the U. S. Public Health Service.

But far more widespread than the problem of alcoholism are the other by-products involving "drinking" not "drunken" individuals. The National Safety Council reports, very conservatively, that one out of four fatal highway accidents is caused by a drinking driver or pedestrian. In many states the percentage is much higher. Safety officials are unanimous in asserting that the majority of these accidents are caused not by drunken drivers, but by persons just "under the influence" enough to miscalculate their reaction time, or to think they are driving more carefully than they really are. This means that in an average year (1953 for instance) more than 7,500 persons are killed on the highways because somebody had been drinking, not drunk.

Alcohol has become a major factor in crime. According to FBI statistics, 59.2 percent of all arrests made in 1954 were for the alcohol-related offenses of drunkenness, driving while intoxicated, disorderly conduct and liquor law violations. At the same time, alcoholic beverages are recognized as a major factor in divorce and juvenile delinquency.

When one problem in the social order reaches these proportions and touches this many persons, Christians cannot overlook it. The alcohol problem has become a major social issue in contemporary America.

As it evolves today, the alcohol problem is also a personal issue. It must be admitted realistically that there is little chance for a national legislative movement to deal with the problem at this time. Nor will such a movement ever succeed until the general public realizes the need for more widespread legal controls. The problem must be met, therefore, in local and personal situations, as the Christian witnesses to what he believes in his daily life in the com-

munity of persons who surround him. Here he reflects the mission of the church as he portrays the gospel through his personal attitudes, witnessing to a more positive and constructive way of life.

As a Christian, his own attitude toward beverage alcohol must be clear. He must ask himself some pointed questions and find firm answers.

First, as a Christian I believe in the dignity of man. If a practice makes man less than he might be, degrades personality rather than enriches it, should I not question that practice for myself?

Second, as a Christian I am constantly seeking to know better my Father and His will for my life. If a practice, by dulling my senses even slightly, makes me less able to communicate with my God, is it of value? Does a cocktail make it easier for me to pray?

Third, as a Christian I believe in the brotherhood of man. If a practice erects barriers between men, is it not open to question? More important, if by my example I cause another person to accept a practice that materially harms him, or cuts between him and the highest realization of himself, am I not responsible because I set the example?

There are other questions which might be asked, but these strike directly at the heart of both the problem and its relationship to the Christian faith. Answers are not easy, but the questions must be asked again and again if Christians are to face the problem realistically.

It is the position of the denomination this writer serves that there can be only one answer to the question above: total abstinence from the use of alcoholic beverages, with a constructive, positive sharing of that conviction, which is based on scientific fact, logic and reasonable educational techniques.

If the Christian adopts such an answer to these questions and makes it a part of his life, he will find himself in situations where his faith forces him to take a stand. The answer will influence his personal habits, the advice he gives others, the contribution he makes in community forums, the way he votes, his choice of associates. The example he sets *will* have its influence.

It is in this way that the Christian church works most effectively in the world—as it witnesses through the lives of its followers to a new and better way for all men. Christians can change society, as they participate in it, exercising their citizenship right in terms of their Christian responsibilities.

Emil Brunner's Theory of Social Ethics

Prolegomena: The Quest for a Norm

PAUL K. JEWETT

The question, What ought I to do?, became the subject of serious philosophic reflection for the first time in ancient Greece, when the traditional foundations of truth collapsed before the speculations of the cosmologists. From that day to this there have appeared only two major systems of ethical theory, corresponding to the Naturalistic-Idealistic antithesis which has dominated philosophy through the centuries. The former (Epicurus) begins with *Sein*; the latter (Socrates) with *Sollen*. For the one, ethics is a descriptive science; for the other, a normative one. At least one thing seems clear as the student surveys the history of the debate: i.e., one can never arrive at what *ought* to be if he begins with what *is*. Naturalism turns every virtue to ashes. Duty becomes mere instinct and conscience simply the collective experience of what is most useful to the greatest number. The end of the way is the ethic of self-expression, of power. Might makes right.

By contrast, the idealistic approach is refreshing. Kant's celebrated dictum, "Act only according to that Maxim which at the same time you can will that it become a universal law," is not superficial and trifling, whatever its limitations may be. But this noble Idealism has faded away before the recrudescence of the ethic of power in the shape of dictatorships, slave camps, brain washings and bloody purges. Hardly could one have believed its demise would be so tragically sudden. Physicians are still debating the nature of the disease which brought it about. We are told, for example, that the modern man, enamored of natural science, is weary of finely spun systems and refined speculations. For the Christian, however, the cause is far deeper. Specifically, from the Christian point of view, Idealism has failed to solve the ethical problem for two reasons. First of all, it has no place for a genuine doctrine of revelation. In one way or another, the human and the divine are merged. The ethical subject is autonomous; that is, able to decide for himself what he ought to do. Secondly, Idealism has no place for a doctrine of moral incompetence. The last word, even for Kant

who was not far from the kingdom with his concept of radical evil, is, I ought, therefore I can.

In Neo-orthodoxy we have, avowedly, an effort to return to a truly Christian approach to the ethical question. The norm of right action is declared to be the will of God as he addresses man in his word; that is to say, the Liberal effort to separate morality from religion is repudiated in the name of an ethic that is based on theology. Furthermore, the Neo-orthodox insist that man is a sinner and therefore incapable of achieving the ethically good apart from divine grace.¹ Among the followers of Barth, no one has pursued the implications of this neo-theological approach to ethics with more thoroughness than Emil Brunner; in fact, in this respect, Brunner has made more of a contribution than Barth himself, a contribution which we will now review and evaluate.

In a lecture delivered to the *Kunstgesellschaft* in Thun about ten years ago,² Brunner declared that the problem of an autonomous ethic is the fundamental problem of contemporary human existence. The attempt to uproot ethics from its religious basis stems from the spirit of the Enlightenment. Kant was the first who really set the problem with his severance of the practical reason from the theoretical reason, and the Positivists proceeded to remove what vestiges of metaphysical foundation still remained to Kantian ethics, till morality was reduced to a purely natural factor.³ One could now love his neighbor as himself without loving God at all. That was the theory of things until Nietzsche arose to challenge not only the religious basis of the law of love, but the law itself, substituting a morality of power,—the survival of the fittest. It is more than a coincidence that Hitler sent Mussolini the works of Nietzsche as a personal present. The frightful events precipitated by the practice of this ethical nihilism should teach us once and for all, according to Brunner, that such doctrines as the rights of man, the worth of

¹ There is not, to be sure, complete unanimity among these thinkers as to the meaning of such terms as "the word of God," "sin" and "grace." Some Americans especially, who are classified as Neo-orthodox, give these terms rather esoteric content.

² *Glaube und Ethik* (Thun, Krebsner & Co.), 1945.

³ Our generation, says Brunner, is greatly concerned with the gruesome realities of the total state, but we will not confess that it is not the discovery of a master criminal, but our own progeny, "the necessary consequence of our faithless Positivism, which is anti-religious and anti-metaphysical." *Gerechtigkeit* (Zurich, 1943), 8.

personality, the love of neighbor, and all the other values which we have cherished, are not natural facts, but postulates grounded in a religious conception of reality, without which religious basis they become impotent to change men's lives, and float like beautiful bubbles in the sun.⁴ The fundamental task of the Christian church is to disabuse the modern mind of the lie that man is accountable to no one, that he is the master of his own fate, the captain of his own soul. Our only hope of survival is renewal of faith from the ground up,—religious revolution.⁵ "A disposition to true fellowship can be awakened only from a reverential love for the Creator. . . . Therefore, the fundamental question in ethics is none other than the question of faith."⁶

THE MORAL INCOMPETENCY OF MAN

Calvin began the *Institutes* with the observation that the knowledge of God is indissolubly united with the knowledge of self. The validity of this insight, so significant in any discussion of ethics, is borne out, in a negative way, by what happened in Liberalism with its substitution of Idealism for the message of Scripture. With the loss of a truly transcendent view of God, man began to suffer illusions of grandeur about himself and his moral possibilities. The essence of Brunner's reasoning at this point is as follows: In Idealism, because the will of autonomous man (rather than the word of God) is made the final norm of right and wrong; therefore, the perverseness of man's will is made a bagatelle. If my better self tells me I ought to do something, though I may not do it in a given instance, that is incidental; I *can* do it. Otherwise the concept "ought" would not make sense. For Brunner, such reasoning is the curse of legalism. It suffers from a lack of critical realism. No such superficial diagnosis of the situation can possibly cope with the

⁴ Cf. *ibid.*, 7-13. Also his "Christianity and the Cultural Crisis of Our Days," *Current Religious Thought*, VII:22-28, 1947, where he observes that Buchenwald [with its lampshades of human skin] grimly exhibited the relation between religion and ethics with a poster prominently displayed which read, "Here there is no God."

⁵ Cf. his *Die reformatorische Botschaft und die Wirtschaftsfrage* (Bern und Leipzig, 1933), 4-7.

⁶ *Das Grundproblem der Ethik* (Zurich, 1931), 28-29. For a more technical and exhaustive treatment of this phase of Brunner's ethical thought, see his major ethical treatise, *Das Gebot und die Ordnungen* (Tubingen, 1932), chapters 3 and 28.

brutal facts of experience. The only adequate answer to the problem of radical evil is "Christian radicalism," in which a man comes to the place where he recognizes that the accusation of conscience is the accusation of God and, at the same time, that the God who accuses is the only one who can remove the accusation. In such an experience of faith man is restored to a true knowledge of God and himself. He recognizes God as his sovereign Lord whose every word he is bound to obey and at the same time discerns his own impotence to realize this goal. But man cannot of himself play this role of the prodigal; it is not a matter of New Year's resolutions and moral rearmament. It is rather a matter of new birth, in which the entire *Existenzrichtung* of the individual is reversed.⁷ "If any man be in Christ, he is a new creature; old things *are* passed away."⁸ God is a God who gives the good, apart from the works of the law, apart from human merit or action, by grace alone. In its real message, the Bible treats not of a God who demands and a man who acts, but of a God who acts and a man who receives (*dem beschenken Menschen*).⁹ As a result of this divine activity there arises in the heart "a new will to do that which the moral law requires."¹⁰

Having sketched the framework within which Brunner approaches the ethical problem, let us now recapitulate and fill in some of the details. We have seen that he is concerned to give to ethics a theistic basis. To the moral relativism, the uncertainty about the question of right and wrong which is the hallmark of our times, he answers: To be right, something must be right from eternity, regardless of what men say or do; but this is true of the will of God alone. "For the right is nothing else than the will of God,

⁷ Cf. *Das Gebt und die Ordnungen*, 143. "The event of the 'new birth,' the experience of becoming a new creature, of becoming another person, occurs only there where the Spirit of God himself touches the human heart, where the Creator-God creates a turning-about, a 'conversion' through his saving word and his Holy Spirit in the inmost being of man." *Gerechtigkeit*, 310.

⁸ *Ibid.*, 43.

⁹ *Das Gebt und die Ordnungen*, 62-63.

¹⁰ *Glaube und Ethik*, 21. Brunner insists that the Church is culpable for making faith to consist, not in an experience of renewal, but rather in the affirmation of the dogmas of the church or the doctrines of the Bible. Such faith is incapable of developing moral power. "This Catholic misunderstanding of the faith was, indeed, what called forth the reformation protest and the whole reformation movement" (*Ibid.*, 28).

and the wrong is nothing else than the opposite of the will of God."¹¹ But what is the will of God and how do we know it? These are not easy questions, but obviously they must be answered if one is to formulate a theological ethic.

There are those among the followers of Barth who have argued on behalf of a Christological basis for ethics, according to which Jesus himself, as the personal revelation of God in his love, is the norm from whom all principles of right action are to be derived. But Brunner feels this "ethic of the Lamb" is beside the point, for obviously, society would collapse if the Sermon on the Mount were made the sole basis of moral obligation.¹² Furthermore, there is no real force to the objection that any other approach to the problem impugns the lordship of Christ over all spheres of life, for the incarnate Son is the Logos of creation, and he himself appealed to the order of creation when speaking about such ethical matters as marriage and divorce.¹³ It is proper and necessary, therefore, that in our efforts to make the will of God the basis of ethical action, we should begin with the will of God as Creator. If one should object that such a procedure exalts the *lex naturae* above Scripture, Brunner would answer that such an objection confuses the *ratio cognoscendi* with the *ratio essendi*. The proposition, Who-so sheddeth man's blood, by man shall his blood be shed,¹⁴ is not, to be sure, a truth learned by reason or the observation of nature; it is revelation. But what is revealed is that man's life is sacred because it is created in the divine image. Murder is wrong because of what God did in creation.¹⁵

In developing this basal phase of his ethical theory, Brunner

¹¹ *Von den Ordnungen Gottes* (Bern, 1929), 6-7.

¹² This approach is not to be confused with the Liberal "ethics-of-Jesus" view in which Jesus is simply a concretion of moral ideals, valid in themselves; exhibit A of what it means to be a Christian. For Brunner's early repudiation of this position, see his "Zur evangelischen Ethik und Wertschaftsethik," *Kirchenblatt für die reformierte Schweiz*, 85:100, 28 Marz, 1929.

¹³ For a further discussion, see Brunner's *Gerechtigkeit* (Zürich, 1943), 321; also "Zwischen Scylla und Charybdis," *Kirchenblatt*, 100:355 f., 30 Nov., 1944.

¹⁴ Genesis 9:6.

¹⁵ "Zwischen Scylla und Charybdis," *Kirchenblatt*, 100:373-4, 30 Nov., 1944.

employs freely the formula, creation ordinances (Schöpfungsordnungen). He prefers such a term to *lex naturae* or "rights of nature." For one thing, these latter formulations carry with them certain classical connotations which are incompatible with Christianity. In the view of the Stoics and others, the *Ratio* on which natural rights were based was divine, the essential element in man, who, since he needed no revelation, for this reason recognized none. The Christian, to be sure, acknowledges that it is the reason which apprehends the divine law, but that does not mean that it is the reason which gives it.¹⁶ Furthermore, the Roman Catholic theologians have identified the *lex naturae* in an uncritical way with their dogma of a corpus of universally recognized law. Actually the facts cannot be squared with such a view of things. The Positivistic school has eliminated the fiction, "... fixed rights of nature." History shows that different peoples in different eras have looked upon completely different things as good,¹⁷ though it may be that there is evidence of some very limited material agreement as to the content of right and wrong action.¹⁸ However that may be, the primary error of the Positivists is the assumption that the difference of ethical practice among the nations means that the idea of right and wrong is relative. This is a *non sequitur*. The concept of the RIGHT, in distinction to that which is WRONG, what Stammler has called "the just right," is absolutely indispensable; and while the history of the race may not testify to any significant material agreement in the ethical dimension, it emphatically testifies that this distinction is a matter of universal consciousness.¹⁹ To infer that the idea of right and wrong, as a critical postulate, is relative because all

¹⁶ Cf. his address, "Die Menschenrechte nach Reformierter Lehre," *Universität Zürich Jahresbericht*, 1941-42, delivered as rector of the University of Zürich, April 29, 1942.

¹⁷ Cf. *Das Gebt und die Ordnungen*, 604-9, 655f.

¹⁸ Compare *Das Gebt und die Ordnungen*, 18, with 604-9, 655f. In *Offenbarung und Vernunft* (Zürich, 1941), ten years later, the investigations of the Roman Catholic, Cathrein, contained in the latter's *Die Einheit des sittlichen Bewusstseins*, seem to have induced Brunner to grant a somewhat larger material unity of moral conviction. He declares (p. 72), "The individual commandments of the Bible are testified to by the religious voices of the people from all parts of the world, when considered purely according to their material content." Cf. *Das Gebt und die Ordnungen*, 607.

¹⁹ Cf. *Das Gebt und die Ordnungen*, 609; 18.

people do not have the same ethical views is as absurd as concluding that the axioms of thought are relative because so many contradictory claims are made by those who appeal to reason. Interestingly enough, the most nihilistic fanatic when it comes to judging the actions of another or defending his own rights, suddenly evidences an astoundingly fine moral sense, in which action he is recognizing, *in praxi* if not *in thesi*, an absolute, eternal idea of the RIGHT.²⁰

Little, then, as the Christian may care for certain connotations of the term "natural rights," he insists that much of the essential thought contained therein must be rebuilt into society if our civilization is to survive.

Now this idea of an eternal primal ordinance, which is absolute and normative for all human law, is what the Christian means when he speaks of the ordinance (or ordinances) of creation²¹ This creative ordinance is ". . . the celestial model of earthly ordinances."²² Only on such a basis can we formulate an ethic that has relevance for all men, which, of course, we must do if we are to discharge our Christian responsibility, especially in the sphere of social ethics.²³ Though it is true that the Biblical view of reality postulates the entrance of sin into the world, and that in the radical sense of the term, yet this does not mean that the ontology of creation has been destroyed, nor does it mean that the epistemological situation of the natural man has become hopeless. To be sure, the Christian point of view involves and rests upon assumptions of a religious character which are not recognized by all men because of their sin, but since the Christian doctrine of creation is true, all men are bound more or less to acquiesce in its practical implica-

²⁰ "If there is no sacrosanct, eternal, divine, absolute justice, then there is no possibility of calling anything, be it a law, a civil system, or action of the state, unjust; if the Positivistic theory of justice is correct, then there is no possibility of fighting against the total state as a monster of wickedness. Then one cannot say: it is unjust; but only: it does not please me; I do not like such things." *Gerechtigkeit*, cir. 8.

²¹ Whether the singular or plural number is used is immaterial. Consider the interchange of decree and decrees in theological discussions.

²² "Zwischen Scylla und Charybdis," *Kirchenblatt*, 100:374, 30 Nov., 1944.

²³ "The final ground of social ethics is always: the creation ordinance of God." *Ibid.*, 356.

tions.²⁴ God works as Creator and Preserver, even there, where men do not know anything about Him. Therefore, His creative ordinances can be effective, even where man does not recognize Him as Creator."²⁵ As a matter of fact, the laws of nature with which all scientists reckon and apart from which, science (and life) would be impossible, are simply creation ordinances, which, rightly understood, provoke a spirit of reverence in the mind of the investigator for the great Creator and Sustainer of cosmic lawfulness.²⁶

These laws of nature govern man insofar as he is a physico-biological object of the world. But man differs from the lilies of the field and the birds of the heavens. God feeds and clothes both, but not in the same way, for man, fashioned after the divine image, is free, though responsible to his Maker for the use of his freedom. And the Creator has so constituted man that to use his freedom responsibly means to use it in fellowship—fellowship, that is, with God and all men. "For our neighbor meets us not only as an individual, but as a bearer and member of definite *ordinances of fellowship*, which we will call in the narrower sense of the term, creation ordinances. We understand by this term such items of human communal life as are related to all historical life as unalterable pre-suppositions; therefore, in their form, historically variable; however, in their basic structure, unalterable; and such as at the same time in certain definite ways point men to one another and join them together."²⁷

What are some of these ordinances of fellowship? The most basic and primary one, Brunner feels, is the family; the most all-embracing one is the State. Besides these, he speaks of friendship (the fellowship of *eros*), economics (the fellowship of work), and the church (the fellowship of faith).

We cannot, however, follow Brunner as he works out the im-

²⁴ *Ibid.*, 374. For a cursory review of the controversy between Barth and Brunner on Natural Theology, see my *Emil Brunner's Concept of Revelation*, 17. Significantly, Barth has never been very interested in social ethics, though he finally got around to shaking off the dust of Hitler's German Reich from his Swiss feet.

²⁵ *Das Gebt und die Ordnungen*, 204.

²⁶ We see a confused but significant expression of such reverence, Brunner feels, in the Greek's idea of a cosmos, by which they meant a super-human, divine order (*Sinnganzes*), an idea awakened in them by the regularity of nature. Cf. *Gerechtigkeit*, 56.

²⁷ *Das Gebt und die Ordnungen*, 194.

plications of this Christian ontology, without bearing in mind that he looks upon human life not only as created by God but fallen from God. Since man is created as a person, he is so created "... that he must determine himself to that to which he is determined."²⁸ This dignity, however, is his danger, for, by the exercise of his freedom, man has determined himself to the opposite of his proper end. Whereas he was created to enjoy the fellowship of God, he has become the enemy of God. He has retained his formal freedom, but has lost his material freedom. He has become, as Brunner puts it, the slave of his own emancipation.²⁹ Hence, the natural man in the actual working out of the implications of the creation ordinances for his life, has garbled and marred the original, like an incompetent builder who will not follow the architect's plans. This does not mean, as we have already observed, that the non-Christian has nothing to contribute to our theory and practice in the varied relationships of life. Though sin has darkened human understanding, these matters are not so wholly inaccessible to reason but that the natural man may have real, though inadequate insights.³⁰ But it does mean that we cannot undialectically identify the will of God with what is. "... We recognize the creation of God always as *broken* by sin and therefore, the will of God confronts us only indirectly, never directly. There is nothing real in this world, which God does not will, but there is also nothing in this world which God also does not will."³¹

The Christian, then, is basically conservative, i.e., he has reverence for natural, historical reality.³² And yet a rigid conservatism on the order of ancient Chinese ethics would be as brutal as the real world *is*.³³

²⁸ *Das Gebt und die Ordnungen*, 153.

²⁹ *Ibid.*, 153. For a fuller discussion of Brunner's concept of personal-ity with a critique see my article, "Ebnerian Personalism and Its Influence upon Brunner's Theology," *The Westminster Theological Journal*, 16:113-47, May, 1952.

³⁰ Brunner feels, for example, that Aristotle laid the foundations of the doctrine of justice for all time. *Gerechtigkeit*, 108.

³¹ *Das Gebt und die Ordnungen*, 110.

³² Cf. "Die ethische Bedeutung des Christlichen Dogmas," *Der Grundriss*, 1: esp. 379 (Dec. 1939) where he affirms that the spirit of irreverence is the kernel of Bolshevism.

³³ An example of the latter in Christian circles would be inflexible views on divorce which turn the married state under certain circumstances

Turning then to Brunner's treatment of the divine ordinances of creation as they have come to more or less adequate expression in the actual institutions of history, we find that his analysis turns about two fundamental aspects of man's being as constituted by the Creator. All the ordinances of human life, in the narrower sense of the term, are for the purpose of preserving and fostering these two primary human values, i.e., *freedom* and *fellowship*. Man is created for *freedom in fellowship and fellowship in freedom*.³⁴ Each concretion of the creation ordinances in history is more or less just, more or less approximating the ideal, in proportion as it promotes "... a fellowship grounded in mutual dependence, which at the same time does not invalidate original freedom and equality."³⁵ Because of man's sinfulness this two-fold ideal of freedom and fellowship is constantly degenerating into the extremes of Individualism on the one hand and Collectivism on the other. In order to appreciate how this is so, we must understand what Brunner means by such terms as Individualism and Collectivism.

As for Individualism, it is the lesser of the two evils, inasmuch as Collectivism, by the destruction of individual freedom, destroys the possibility of criticism and therefore, of correction.³⁶ In fact, if one means by Individualism, the preservation of the individual from absorption into the collective unit, then the Christian faith is individualistic; for man is made for the ordinances, not the ordinances for man.³⁷ But generally, Brunner means by Individualism the view that every man is sufficient unto himself, and responsible only to himself for how he lives and enjoys his freedom.³⁸ Philo-

into a curse; or an appeal to the ordinance of the family to prove the woman's place is in the home with no consideration of the fact that there are in certain societies several more million marriageable women than men. Such a position stems from a failure to remember that "... the creation ordinances of God are not to be identified with given realities." "Zur Sozial-ethik," *Kirchenblatt*, 85:326f., 10 Oct., 1929. We shall say more of these things later, but cf. also "Zur Evangelischen Ethik, etc.," 99-100.

³⁴ Cf. "Die politische Verantwortung des Christen," *Der Grundriss*, 6:89, März/April, 1944.

³⁵ "Das Kapitalismus als Problem der Kirche," 6:327, Nov./Dec., 1944.

³⁶ Cf. *Kommunismus, Kapitalismus und Christentum* (Zürich, 1948), 8.

³⁷ *Gerechtigkeit*, 160.

³⁸ Cf. "Die göttliche Schöpfung der Familienordnung und ihre Zerstörung," *Grundriss*, 3:34, Feb., 1941.

sophically, this popular approach to life has its roots in the Greek idea that the *Ratio* is the essence of humanity. Accordingly, every man has that which is essential in himself, and does not need his neighbor. In fact, this emancipation of the individual from his neighbor is but the ethical expression of his emancipation from God, in which emancipation, reason views itself as "... the final court of appeal in matters of truth and the moulding of life."³⁹ Brunner calls it, "... getting rid of God by the use of reason."⁴⁰

But we should not assume, as some economic theorists have dreamed, that the answer to Individualism is Collectivism. That would be to cast out the Devil by Beelzebub. In the last analysis Collectivism is Individualism's twin brother since it is born, "... of the abstract rational concept of equality."⁴¹ Autonomous reason again is the final court of appeal. The whole, which is thus achieved, is simply an atomistic conglomerate in which the individual is lost, and this is true not only when one seeks the goal by violence as in Russian Communism, but also when one seeks it by legislation as in English Socialism. In fact, if a Christian had to choose, he would choose Individualism over Collectivism, for though the former is a distorted half-truth, it is the larger half of the truth.⁴² The curse of Collectivism is that it destroys the individual, but God has created us as individuals; therefore, the individual can never be regarded as a nothing, to be sacrificed to the whole which is everything. God loves not humanity in general, but the individual in particular, in the peculiarity of his created being. "God creates no schemes, but individuals. He whom he addresses as 'thou,' he thereby gives his unchangeable face, his individuality."⁴³

Against these twin evils, Brunner pits the Christian concept of *individual freedom* expressed and realized in *fellowship*. To understand these latter terms in the light of what we have said above, is to understand everything he has to say of an essential sort, in the broad sphere of social ethics.

³⁹ *Das Grundproblem der Ethik*, 10.

⁴⁰ *Ibid.*, 10.

⁴¹ *Das Gebt und die Ordnungen*, 412.

⁴² Cf. *Gerechtigkeit*, 99.

⁴³ *Ibid.*, 47. For a powerful indictment of Communism and rebuttal of any neutral position respecting it on the part of the church, see his *Kommunismus, Kapitalismus und Christentum* (Zürich, 1948), the section entitled, "Das Nein der Kirche zum Kommunismus," 15-26.

Book Reviews

Books reviewed in the ASBURY SEMINARIAN may be ordered from the Seminary Bookstore, Wilmore, Kentucky.

Moses, by Sholem Asch. New York: G. P. Putnam's Sons, 1951. 505 pages. \$3.75.

The reviewer of this book was privileged recently to have a profitable conference with Sholem Asch in his apartment at the Dan Hotel in Tel Aviv, Israel. Even though this author has arrived at the point where he is eligible for membership in the Three Score Years and Ten Club, he is still mentally alert and aggressive. His new book on Isaiah is to come from the press soon.

Most inspiring in this visit was the author's expressed belief that Jesus Christ is indeed the Messiah prophetically presented in the Old Testament. He intimated that traditional Jewry in Israel had expressed hostility because of his viewpoint in this regard. Those of us who met with him could not help feeling that here was indeed a "true son of Abraham" and that he was of "kindred mind and spirit in the Lord."

This novel on Moses is Sholem Asch's most recent presentation of the stalwart Old Testament character. This book is destined to take its place along with the author's other works, including *The Nazarene*, *The Apostle*, and *Mary*. "Delving deep into the roots held in common by much of the world today, it is a noble story, fused with the vigor, insight and imagination of a writer who has devoted years to its re-creation."

Moses is first presented as the young noble in the royal court of Egypt. Despite his official tie, his sympathies are with the slaves. His deep curiosity about his birth and the Hebrews in Goshen take him upon journeys of investigation. Upon finding his own people, his decision to unite with them is made. His own people are suspicious of him and for a long time he is looked upon as a spy from Pharaoh's court.

During his exile in Midian Moses marries Jethro's daughter but his thoughts are never far away from his people in Goshen. Finally, Jehovah appears to him in the burning bush. "We watch

Moses, fearful of his mission but subservient to Jehovah's will, growing in strength and wisdom as he is confronted with one crucial test after another."

Most vividly dramatic are these scenes: Moses before Pharaoh, the people crossing the Dead Sea, and Moses shepherding the people on the desert in the face of starvation. While Moses meets with Jehovah on the Mount the mixed multitude initiate the worship of the golden calf. "In his portrait of Moses, Sholem Asch shows us human grandeur, against a tapestry of superbly conceived original color and movement."

Baalem is presented as a most colorful old man, almost blind, selling figurines and riding around on an ass while he urges the people to desert Moses and his God in favor of the nature gods of Egypt. Mr. Asch has captured inspiration and insight on Moses that make this book a "must" for the reading public in general and for the religiously minded people in particular.

H. A. HANKE

Mountains Singing, by Sanna Barlow. Chicago: Moody Press, 1952. 352 pages. \$3.00.

The pastor who is looking for faith-stimulating reading for himself and for his parishioners will find an answer in this record of a chain of miracles. For fourteen months, Joy Ridderhof, Director of Gospel Recordings, Inc., Los Angeles, California, and Ann Sherwood pioneered among the unreached tribes of the mountainous Philippines, making gospel recordings in ninety-two languages, seventy-three of which are in unwritten tribal dialect. The messages on tape were then sent to the California headquarters and after processing, the "preaching plates" and hand-wind "talking boxes" were returned to the respective language groups.

There is a good deal of adventure in this book. The intrepid pioneers encountered mountains of difficulties, but their faith and fortitude, which sprang from a steady walk with God and implicit trust in His promises, always brought them through as conquerors. Their constant problem in their efforts to find key persons to translate and record for them adds the element of suspense as the reader follows them from place to place. Devotionally, the book is enriching.

The author, Sanna Morrison Barlow, is the daughter of the late Judge J. Stanley Barlow. A graduate of Eastern Tennessee State College, she was greatly influenced by the late Robert McQuilkin. After the Southern Presbyterian Board for health reasons refused her application for foreign work, she found her place of service with Gospel Recordings. In a very readable and interesting style, she has captured the spirit of these two stalwarts of the faith and lets it shine through the pages of the book.

SUSAN SCHULTZ

Faith and Justification, by G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 201 pages. \$3.00.

No theologian today can expect to be heard if he ignores the contemporary demand for *relevance* in theological studies. In these "unquiet times" when many are inquiring into the relationship man may sustain to God, it is especially timely that the cardinal doctrine of the Reformation be examined afresh.

Berkouwer has shown in this volume under review that three factors have set the doctrine of justification in the very center of current theological interest, namely, "the rise of dialectical theology, the renewed conflict with Rome, and the revived study of Luther" (p. 17).

In examining anew the struggle of the Reformers to set forth the way of salvation—"the *ordo salutis*"—Berkouwer is convinced that doctrinal heresy always invades theology at the point of the "correlation between faith and justification." Only as men hold firmly to *sola fide* and *sola gratia* can the threats of "Pelagianism, semi-Pelagianism, synergism, humanism, Arminianism, and even Roman Catholic dogma" be overcome (p. 33).

In reconsidering the whole controversy between Reformational and Tridentine theology, our author recognizes that while Rome and the Reformers had more in common than both realized, yet it was only around the relation between man's faith and God's justifying grace where their differences could possibly be resolved.

In facing up to the implications of the *sola fide* doctrine, Berkouwer weighs the principal objections raised against it as found in such Scriptural teachings as the "Judgment according to works; The idea of reward in Scripture; and, Justification according to

James." In each instance our author is confident that consistent with his theology Calvin handled these problems aright, even though Luther fumbled in interpreting the correlation between Paul's doctrine of faith and James' teaching on works. For Berkouwer, there is perfect harmony between these two emphases in the New Testament when seen in their fullest contexts.

This Dutch theologian sees two special threats to the gospel: Arminianism and antinomianism. The former seems to condition God's will both by history and the works of individual men, while the latter destroys the vital relation between time and eternity and God's "decisive invasion of history."

What is the value of faith in this important correlation which exists between justification and faith? Our author's answer is not easily stated. Since faith is the "gift of God," it is something which "lives and moves wholly from and in grace" (p. 175). It cannot be called a *condition* for salvation (justification), although the Reformers did speak of it as an *instrument*, but in no way as to touch the sovereignty of grace by which it is bestowed. Anything which savors of achievement, merit, worthiness, works or a conditional factor in faith must be rejected. Faith is utter surrender to sovereignty, a correlation of a concrete human act (roused by the Holy Spirit), with sovereign action. In the last analysis, affirms Berkouwer, this *correlation* between faith and justification involves a relationship which is unique and ultimately mysterious.

While recognizing the merit of this book in sharpening afresh the great struggle through which the Reformers passed in order to preserve the *sola fide-sola gratia* message, yet it still falls short of satisfactorily relating sovereignty and free will, the Divine claims and the human responsibility in meeting those claims, in the Divine-human set-up. It is difficult for this reviewer to see how this book preserves the "whosoever will" of the Gospel in the face of its commitment to sovereign election in the realm of salvation as well as in the sphere of service. Nor can he see that Arminianism poses as great a threat to *the gospel* as Dr. Berkouwer supposes!

For a relevant, fresh and stimulating presentation of Reformed theology in a form that really challenges its rivals, here is a book ministers would do well to read.

Glimpses, by John Lakin Brasher. Cincinnati: The Revivalist Press, 1954. 97 pages. \$1.00.

There is a group of men and women among the Soldiers of the Cross who found an especial fellowship in their leadership in the Camp Meeting movement of the past century, and whose special contribution to the Christian world lay in their advocacy of the Wesleyan doctrine of Christian Perfection. Some of these who have passed to their reward live in the memories of many of us; others might be little more than names to us, had not a veteran of their company brought together in this volume a collection of living memories of them. In *Glimpses*, Dr. Brasher has preserved a price-less collection of biographical data and of more personal anecdotes from their lives.

Chronicled here are sixty-three of the outstanding leaders and preachers of the Holiness Movement, all of whom were known personally to one of the great among them, Dr. John L. Brasher of Attalla, Alabama, who is now in his eighty-seventh year. Our author has sought to do two things: first, to relate these men and women to the Movement of which they were so earnestly the advocates; and second, to chronicle the personal qualities for which they are memorable. Most of these latter qualities were positive and favorable; where others are presented, it is with a fine tact and with Christian charity.

The criterion for inclusion in this work is a simple one: only those are treated who have gone beyond the Veil which hangs between us and eternity. One expects, of course, to encounter such names as Fowler, Brengle, Ruth, Morrison, Rees, Godbey, Huff and Smith. There are included others, less vividly remembered by most living men but whose significance in the work of the Kingdom lives on. The volume belongs in the library of those concerned with the message of Christian Sanctity, and is available from: The Revivalist Press, 1810 Young Street, Cincinnati, Ohio.

HAROLD B. KUHN

The Doctrine of the Atonement, by Thomas Crawford. Grand Rapids: Baker Book House, 1954. 538 pages. \$4.00.

The Co-operative Reprint Library represents an attempt upon the part of the Baker Book House to provide, upon a volume-a-

month plan, moderately priced, uniform format reprints of scholarly classics of other days. The volume under consideration is the sixth in a projected series of twelve such works.

The method of Professor Crawford, who was a minister in the Church of Scotland, is inductive; the materials of this volume were produced during the "Fatherhood of God" controversy which raged in Scotland in the 1860's. The most that can be done in a brief review is to indicate the subjects treated: the first is that of the New Testament teaching respecting the redemptive work of Christ; following this in series are: Confirmatory Evidence of the Old Testament; A Survey of the Several Theories of the Atonement; and finally, a Survey of the Objections to the Biblical Doctrine of the Atonement.

The work is made readable by marginal summaries upon each page, and by careful italicization. It avoids, in general, the phases of the subject which would be divisive within a general Evangelical understanding of the Redemptive Work of Christ, such as the extent of the atonement, and double predestination. The author is opposed to the Governmental theory of the Atonement, no less than to the Moral Influence theory. One gets the feeling that he opposes this view in its *weakest* form, and that it can be stated in terms which render it less vulnerable than he supposes. Moreover, there are few who would hold that a full Scriptural treatment of the subject does not involve expiatory and perhaps penal aspects as well. Crawford's survey of the objections to the Doctrine of the Atonement is thorough and well done. The volume has a place in the library of him who would understand well the New Testament teaching concerning the mission of Christ.

HAROLD B. KUHN

God Is Light, by Edgar Primrose Dickie. New York: Charles Scribner's Sons, 1954. 254 pages. \$3.00.

In any system of thought an extreme position becomes a costly hindrance. To avoid such an unfortunate circumstance Edgar Primrose Dickie has sought to do justice to two extreme positions by weaving them into a single philosophical system. At present this scholarly author of mediating views holds the historic chair of Divinity in St. Mary's College, the University of St. Andrews. While

Mr. Dickie rendered distinctive service during both world wars, his early marks of eclecticism had ample opportunity to deepen to maturity.

God Is Light is viewed in eight major segments. In these divisions he discusses the difficult subject of revelation in the light of personal conviction (ch. I), personal knowledge of God (ch. II), the nature of man (ch. III), the believer's life (ch. IV), manner of man's knowledge of God (ch. V), the testimony of the Spirit (ch. VI), the rationality of the spiritual (ch. VII), and the crisis and continuation of personal revelation (ch. VIII). Within the bounds of these eight chapters the author's eclecticism comes to the fore as he treats the reality of revelation both as an objective fact and as a subjective experience.

With a brilliantly sane approach the author has examined the subject of divine disclosure and religious conviction in a stimulating manner. In an analysis of these two equally important factors the author seeks to preserve the practical benefits of liberalism without following the dogmatic of the New Theology or the wooden logic of a sterile Orthodoxy. To substantiate his position, he gathers data from Augustine to Bultmann, from John Calvin to Karl Barth. Throughout the presentation of his data the author takes into full account both the human and the divine elements in revelation while he analyzes the factors of tradition, science, reason, and duty in their bearing upon "revelation and personal conviction." Further in this investigation, the author points out what both philosophy and mysticism have to offer, and he marks the dangers of both. For Mr. Dickie, the basis for these widely divergent schools of thought is the element of personal temperament.

The purpose of the author is to present concisely a logical view of revelation which can be applied practically to the life of the reader. By showing what man is and what are his possibilities of knowing God, he proceeds to illustrate what the practical effect would be in a life dedicated to that end.

The author's style is free, personal, and emptied of the rigid classicism of many philosopher-theologians. From personal experience and concrete events, Mr. Dickie frequently illustrates to add both clarity and interest to his treatise. Although the reading is easy, a clear discernment of purpose and progress is sometimes more difficult.

Here is a book which, though not written from an evangelical

viewpoint, might prove both interesting and stimulating to anyone committed to an other than Mr. Dickie's point of view.

BEN JOHNSON

The Pattern of God's Truth, by Frank E. Gaebelein. New York: Oxford University Press, 1954. 118 pages. \$2.50.

The earlier volume, *Christian Education in a Democracy*, seemed to call for a continuing work, of less technical character, which should select one aspect for more detailed study and for more specific application. Dr. Gaebelein, Headmaster of Stony Brook School, has given this continuation to his earlier work in *The Pattern of God's Truth*. This volume has for its objective the explication of the significance of the Christian Faith for the several disciplines and procedures which belong to a liberal education.

The point of departure for the work is, that Jesus Christ, as Truth Incarnate, outweighs in significance all of the influence of the writings of the philosophers; and that He identified the written Scriptures with Himself as the expression of truth indeed. In other words, Truth is one, so that all truth is God's truth, and affords a key to the understanding of the whole area of life and thought. Assuming, next, that the teacher occupies a key rôle in education, he seeks to outline the methods by which the Christian teacher comes to hold a truly Christian *Weltanschauung* or *Weltbild*: in other words, how the teacher may and must first reduce all areas of his thinking "into captivity to the obedience of Christ."

Our author shows, in succession, the areas in which the relevance of the Scriptures is essential to the real understanding of the subject: mathematics, literature, the arts, anthropology, etc. His final chapter has to do with the relevance of the Word to the areas "beyond the classroom": educational 'activities,' discipline, sports, and the public served by the school. The volume ends with a plea for the education of youth, at whatever level is possible, in institutions whose right to be called 'Christian' rests upon a ground more firm than the holding of chapels or the offering of a course or two in religion. This reflects the genius of the entire book, its plea for an education which recognizes that no one is truly educated who does not know The Book.

HAROLD B. KUHN

Toward Understanding the Bible, by Georgia Harkness. New York: Charles Scribner's Sons, 1954. 132 pages. \$2.50.

Few if any women are as widely known in ecumenical circles as Dr. Georgia Harkness who is currently professor at Pacific School of Religion in Berkeley, California. She has made a specialty of writing books adapted to reaching the lay mind. The book under review, doubtlessly a companion volume to her earlier work on *Understanding the Christian Faith*, was written to help "the ordinary person" to better understand the Bible.

Since the Bible is to many "a closed book," our author seeks to open this "greatest of all books" by devoting attention to "the Bible as the Word of God," to the world of the Bible, to the "how" of the writing of the Old and New Testaments, and to "the great ideas" in this Book of books.

After a familiar and justifiable eulogy of the Bible's place in our culture, its worth as literature, and its contribution as "social history," Dr. Harkness then gives her estimate of the Bible as "a very human book." So human in fact is this "best seller" that it is permeated with "Semitic folklore" (p. 25), "prescientific myths" (p. 124), questionable miracle-stories (p. 128), and "mixed" and "transfer magic" (p. 50). Along with her praises for the Bible she has included the usual conclusions of "destructive" higher criticism which undercut the real authority of either the Old or New Testament. In the reading of her book one is impressed that he is re-reading in a simplified form Harry Emerson Fosdick's *Guide to Understanding the Bible*. The same naturalistic and evolutionary presuppositions underlie each author's position.

Along with Dr. Fosdick, our author views the Hebraic-Christian faith as beginning in animism, advancing through fetishism to polytheism and henotheism, and finally arriving at a universal, ethical monotheism late in the Old Testament period. Her view applied to specific books leaves us with the JEPD theory of the origin of the first five books of the Old Testament, with Ruth and Esther as good fiction books, with Jonah as allegory and not history, with John's Gospel as having "less accurate factual history than is found in the three earlier Gospels," with Second Peter as a forgery, and with much "legend mixed in with fact" in other parts of the Scriptures.

Dr. Harkness' flowing style and choice diction are not suffi-

cient to atone for the great deficiencies which her book contains. Hers is a typically-liberal position on the Bible as *containing*—in the midst of its many errors—some great ideas from God. But in the last analysis each individual is left to determine what is still binding upon the Christian and what is outmoded, such as some of Paul's theologizing and erroneous ethics (p. 88).

While cautioning against extreme misuses of the Bible, our author fails to bring to the readers' minds the Holy Spirit's ministry as "Revealer" and "Inspirer" of Holy Writ. To this reviewer such treatments of the Scriptures *deny* the Holy Spirit's faithfulness to His office-work as "Inspirer" by which He was able to keep "holy men of old" from writing down error in matters of fact concerning nature and history, as well as in the realm of the spirit. But to Dr. Harkness the Biblical writers enlivened their books by "wonderfully imaginative folklore." To the Bible-believing Christian, II Timothy 3:16-17 still stands unshaken in the midst of a tottering world.

DELBERT ROSE

The Sources of Western Morality, by Georgia Harkness. New York: Charles Scribner's Sons, 1954. 257 pages. \$3.50.

The pressures under which life in the West has been placed in recent years, by communism from the outside and by secularism from within, has turned many thoughtful persons away from the tendency to take our culture for granted, and toward an analysis of its origins as a basis for prediction concerning its chances for survival. Miss Harkness presents in *The Sources of Western Morality* a careful survey of the ethico-political history of ancient cultures: 'Primitive,' Egyptian, Babylonian, Hebrew, Greek and Early Christian. To review, even in briefest fashion, her findings in these areas, would require a brochure, rather than a review.

In surveying a volume such as this, one is inclined to turn first to the section dealing with the Hebrew sources of morality. The chapter under title of "Pre-Prophetic Morality" impresses one as being an attempt to go beyond the conventional liberal interpretation, namely that morality was *simply* tribal custom. Miss Harkness has seen correctly that even in the midst of what seem to us to be rigorous penal codes and penal practices, there were among the Hebrews safeguards which mitigated the harshnesses which were

unrestrained in the nations environing Israel. Again, she sees that there were strains in the religion of ancient Israel which were rooted more deeply than in the simple mores of the time. One could wish that she could have seen fit to go further and express the view which more careful study of the Old Testament seems to be forcing upon the scholarly world, namely that Israel's religion was not merely quantitatively different from other systems of the time, but that it grew out of a Divine disclosure which dates to the founding of the Israelitish People.

One finds taken for granted many of the themes of conventional Old Testament criticism: the multiple authorship of Isaiah, the late dating of Deuteronomy, and late dating of most of the Psalms, not to mention of course the developmental hypothesis of the origin of Israel's religion, "from polytheism through monolatry to ethical monotheism; from crude anthropomorphism to a God of justice and love" (p. 149).

Our authoress finds six significant movements in the Greco-Roman world which left large marks upon the thought of the West: the relativism of the Sophists, the Socratic equation of virtue with knowledge; the Platonic view of "harmonious self-realization in conformity with eternal and objective values," the Aristotelian eudaemonism, the Epicurean ideal of enlightened self-interest, and the Stoic ideal of discipline, growing out of belief in an immanent Logos. She proceeds to show in what respects the Christian ethic had affinities with these (especially with Platonism and Stoicism) and in what respects Christianity appealed to different motivations, and projected different goals. She analyzes the ethics of Jesus and those of Paul within this framework, and finds in the teachings of Jesus that which gathers into its system that which is permanently valid in that which has gone before, and which rejects the distorted and the provincial qualities of the ethics of antiquity. In the analysis of the Pauline ethic, Miss Harkness may fairly be charged with making too much of the limitations of Paul's vision and insight.

Enough has been said to indicate that this volume, taken as a whole, and with due adjustments for its authoress' commitment to the older views of Old Testament criticism, is significant for its survey of the ingredients which have gone into civilization as we know it in the West.

HAROLD B. KUHN

Emil Brunner's Concept of Revelation, by Paul King Jewett. London: James Clarke and Company, 1954. 185 pages. \$2.50.

The *Theology of Crisis* continues to pose many questions for the serious student of theology. One such theologian, Paul King Jewett, who has written this present volume, is certainly qualified to examine these pertinent questions since he has studied under the direct tutorage of Emil Brunner. Following his extended study abroad he graduated from Harvard Divinity School and at present is professor of the Philosophy of Religion at Gordon Divinity School.

In this volume the author sets forth in five chapters an evaluation of the theology of Emil Brunner who is doubtless the most prominent theologian of Crisis Theology. Taking cognizance of the fact that Brunner's theology is grounded in his concept of Revelation, Mr. Jewett sets forth in the first four chapters an analysis of the Brunnerian concept of Revelation in the light of History (ch. I), Faith (ch. II), Reason (ch. III), and the Bible (ch. IV). The final chapter he reserves for a critique of the theology of the Swiss theologian.

In this presentation Mr. Jewett is constantly calling attention to the underlying Kierkegaardian premises in the theology of Brunner. Continually the author reminds the reader that the foundation on which this theologian builds is Soren Kierkegaard's infinite, qualitative distinction between eternity and time, between God and man. What would be left of this system if it were divested of the Kierkegaardian influence is not difficult to imagine.

But in the light of Brunner's usage, does the Kierkegaardian dialect commend itself with respect to *history*? Because any identification of revelation and history is incompatible with his dialectical approach, in *Der Mittler* Brunner defines the "revelation of God in Christ as a 'moment' in time." Any extension of the life of Jesus in time is not revelation since it took place in the sphere of the relative. Therefore, maintains Brunner, the words of Jesus and even his self-consciousness are 'flesh' and are of no decisive importance to the Christian faith. But, points out Mr. Jewett, while Brunner in *Der Mittler* denies the importance of these facts of relative history, in his post *Mittler* writings he makes "forthright appeals to the facts of history which are patently incompatible with his dialectical premises (p. 141).

The problem which Brunner faces with regard to *faith* is to preserve Christian certitude without either having to affirm the absolute certainty of relative history or becoming mystical and losing contact with history. Again, in the framework of the Kierkegaardian dialectic, he seeks a contingency with the historical by the "potentiation of the historically contingent into an organ of revelation in the crisis of the moment, when the individual comes face to face with God in personal encounter and by a decision, by a venture of faith, becomes contemporaneous with the Christ of history" (p. 151). This historical contemporaneity carries with it a certainty of faith which transcends the relatives of history but yet retains a tangency with history and in this manner faith is delivered from the impossible contradiction of having to affirm the absolute certainty of that which is relative. But once again Mr. Jewett calls to mind that it is not faith which needs the certainty but the individual who is exercising it. Furthermore, he interrogates, "is it possible for faith to be certain of its facts independently of the results of critical history without having the plenipotency to create its own facts?" If then faith does not create its own facts, where does it get them? The lack of omniscience regarding the past, argues Mr. Jewett, does not involve us in a hopeless uncertainty concerning everything.

In his concept of the *Bible*, Brunner faces the problem of maintaining Biblical authority without adhering to verbal inspiration or conflicting with modern scientific criticism. The solution to this is a two-dimensional concept of truth, "it truth" and "thou truth." Revelation takes place in the realm of the latter but the Bible is wholly in the realm of "it truth," being concisely a witness to the "Revelation." Revelation must be a personal encounter with the living Word through the non-personal written word. Brunner affirms that Peter was inspired to confess, "Thou art the Christ" while the confession "he is the Christ" is uninspired inasmuch as the latter is in the realm of *Es* or "it truth." But, Mr. Jewett asks, "Is not the Holy Ghost able to conjugate the verb 'to be'?" Brunner nowhere makes clear, continues Mr. Jewett, why it is impossible to have an infallible, written revelation when he affirms the possibility of an infallible, personal revelation. Because Brunner places many of the Old Testament references in the realm of primal history (Noah, Lot's wife, etc.), the author ironically states "it would certainly be more than anomalous, if Jesus Christ, who is God's revelation *in persona*, should Himself have faulty views on this subject.

If then the Bible is not the veritable Word of God, by what standard can the voice of God be judged since we have no objective standard of his speaking? Then too, if the Bible is not truly the Word of God, it is entirely possible that the Word of God can be heard outside the Bible.

Reason is also to be understood in a dialectical context. It is valid only in the realm of the natural, the world of objects, and not for a knowledge of God which must come by revelation. However, Brunner does concede that reason is the organ of that revelation. Although reason is the organ of revelation, the 'revelation' itself cannot be rationally understood. This is a point of contradiction, urges Mr. Jewett. In the final analysis, he continues, not only is reason no proper criterion of revealed truth but there is no criterion whatever. With no criterion for truth it is not clear whether or not anything outside the realm of objects can be known.

The central purpose of Mr. Jewett is to set forth an evaluation of Brunnerian theology in the light of Evangelical Christianity. In his estimation the demarcation between the two is straight and clear leaving no room for speculation.

With keen insight this material is logically presented showing thorough mastery of the subject matter. The style is free but it must be acknowledged that an analysis of Emil Brunner's theology makes for solid reading. This author's analysis pierces the surface of an appealing superstructure and gives the reader a magnified view of the foundation upon which Brunner's theology rests. While the Evangelical Christian is indebted to Mr. Brunner for his stern up-rooting of certain tenets of rationalistic liberalism, this same believer is at a loss when he seeks to rest upon the dialectical foundation which Brunner has laid because it knows nothing of a sinless, crucified, risen, and returning Saviour.

This book is enthusiastically recommended to theologians and ministers seeking an objective, first-hand grappling with Crisis Theology. Since this book does cope with some of the currently-mooted theological issues, probably the average layman would not find its contents too palatable.

BEN JOHNSON

The Pastor and His Library, by Elgin S. Moyer. Chicago: Moody Press, 1953. 160 pages. \$2.50.

How to organize his personal library is the perennial problem of the busy pastor who needs information quickly at all times. There are several ways of approaching the problem. Some procrastinate in the hope of some day finding the ideal system and in the meantime as their collection grows, the task becomes increasingly formidable. Some devise a scheme of their own, only to learn that their classification system has led them into a blind alley. Others become involved in a set-up too complicated to maintain without secretarial aid.

Hitherto the librarian who has been asked for counsel on this problem has been at a loss in finding a satisfactory answer. The various tools used by the professional librarian are too expensive and too complicated for the novice. Now, in the scope of one moderately priced volume, Dr. Moyer has brought together in simplified form the basic tools to meet this need.

The first question that must be answered is the choice of a system from among a number of possibilities. The major criteria of any system are these: first, it must be workable but adequate, and second, it must be expansive to meet the needs of a growing library. To this reviewer it seems that Dr. Moyer has found an acceptable answer by advocating the adoption of the well-known and time-tested Dewey Decimal system in use in small as well as large libraries. He first introduces the system and then in nine pages condenses it, attempting to cover each major subject area with detail proportionate to the pastor's needs. A condensed relative index serves as a guide to the classification system and is suggested as a beginning list of subject headings. The author's suggestion of using L. R. Elliott's list in his *Efficiency Filing System* (Broadman Press, 35 cents) is well taken.

The how-to-do-it chapters on classifying, cataloging, and filing the cards take the beginner step by step through the process of preparing the book for the shelf and for use. One chapter is devoted to the pamphlet and clipping file with practical hints for making the most of this type of material. The suggestion of using the classification numbers for this file may be questioned. Perhaps subject headings as used in the card catalog would be more practical.

Mention should be made of other features of the book: the

chapter on the care and repair of books, a suggested list of books for the pastor's library, a list of book stores and supply houses, an annotated bibliography of the author's sources for the benefit of any who would dig deeper into library problems, and a list of definitions.

In attempting a task such as this there is always the danger of over-simplification, but most pastors will welcome this book as a valuable aid in turning their piles of pamphlets into files and their book collection into a well-ordered library.

SUSAN SCHULTZ

The Burden Is Light; the Autobiography of a Transformed Person,
by Eugenia Price. New York: Revell, 1954. 221 pages. \$2.50.

The beginnings of this brief autobiographical sketch make one wonder just what religion is to do to this young woman, so intensely human and so thoroughly pre-occupied with the things of this life. Insights into the author's life in her pre-conversion years come with almost artless simplicity, now with a touch of pathos, again with the impact of disturbing conviction, always unsparing of self, and, what is particularly commendable in a writing of this nature, never sentimental.

But this is no tale of that kind of religious acquisition that leads to neurotic introspection, morbid puritanism, or the practice of cloistered virtue. The subject of this spiritual drama is in the end a "changed" person, as the Scots put it; yet she remains refreshingly herself. In the end there is the same vivacity, the same initiative to do, the same acuteness of observation of life and manners, the same flashes of humor. The change is one of motive, of urge.

In her groping for spiritual reality and in her response to the quiet overtures of her friend Ellen, Genie Price displays the forthrightness and skepticism of the modern college woman who is resentfully baffled by all talk of personal salvation. Here is the cautious, often skeptical seeker after truth. Here is the restless, easily-irritated state of mind that comes when one stands confusedly between two worlds, the old and the new. And here, too, in the sequel to it all, is the joyful, almost reckless abandon that comes when the "dark night of the soul" changes to the radiant dawn of the new day.

What someone said of John Wesley after reading Wesley's *Journal* may also be said of Miss Price after reading her book, "He is not studying moral arteries and veins. He is up and away for God. You catch health in John Wesley."

JAMES D. ROBERTSON

The Christian View of Science and Scripture, by Bernard Ramm.
Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955.
368 pages. \$4.00.

This is an ambitious book by a competent scholar in a needy field. Dr. Ramm, who is an evangelical Christian, has given a well documented presentation. He does not come as a practicing scientist with new evidences and theories, but as a student well versed in the language and principles of science, who presents the best that has been done during the last century in defending the reliability of the word of God against atheistic and materialistic attacks. To give some idea of the comprehensive nature of the work, over two hundred fifty authors are quoted or referred to, many with summaries of their position and contribution. The writer lets his own position be known while trying to give the strength and weaknesses of all positions. At the same time there is an effort to confront the reader with a Christian philosophy of science. There is an evident two-fold orientation. Facing evangelical believers, Dr. Ramm desires to broaden their base of understanding and guide them away from an approach toward science and the scientists which weakens their position and increases the conflict. He faces the scientists to show that there is nothing incompatible with their position as a scientist and Biblical Christianity.

The book roughly falls into two parts. The first presents the problem in general as well as a Christian philosophy of science. The second half deals with specific problems under the divisions of Astronomy, Geology, Biology, and Anthropology. He personally believes in progressive creationism, which he distinguishes from theistic evolution as avoiding the latter's uniformitarianism, allowing for natural variation and change on a horizontal level but acknowledging the vertical leaps as special creative acts of God. Dr. Ramm states that the problems of anthropology are "far more pressing to evangelical Christianity than those of geology and as-

tronomy . . ." Still, it is in this field that the presentation seems the weakest. The section on the origin and fall of man leave many unanswered questions. This may be indicative of the great need for Christian scientific study in this field.

This book represents a landmark and vantage point. Dr. Ramm has masterfully presented a comprehensive survey of the main writings to date on the relation of science and scripture. It leaves one with mixed feelings. It makes one grateful for the tremendous work and thought that has been given to this problem by Christian scholars and to the good work that stands. It makes one realize that the conflict has not always gone the way theologians would prefer and that the area of defense has often been drawn on too small a scale. Perhaps Dr. Ramm is too severe with some who clearly saw the issues but were limited in their approach. The need of presenting the challenge of the gospel to the scientists, who are perhaps more conciliatory than in many decades, is well taken. Likewise one sees the need for further constructive, well informed Christian study in the problems of science and scripture. We are glad to have these ideas brought to new focus.

ELMER E. PARSONS

Lectures on Hebrews, by Joseph A. Seiss. Grand Rapids: Baker Book House, 1954. 408 pages. \$3.40.

Joseph Seiss is best known for his lectures on the Book of Revelation. The Baker Book House has rendered a distinct service in making available again the Seiss lectures on this important New Testament book. The thirty-seven chapters treat consecutively the main units of the Epistle. The first five chapters, for instance, cover the first two chapters of Hebrews. A lecture may embrace one verse or a dozen but they follow the text consecutively from the introduction to the benediction. It is not a commentary, and there are no chapters on introduction, no topical studies, no footnotes, no references or citations of original language. These are popular lectures, delivered originally as sermons to a congregation, and differ very little from the manner of oral delivery. This factor accounts for the readability of the lectures. The language is fluent and at times sprightly. It is characterized by spiritual insight, sound doctrine, and conservative viewpoint. The author made ample use of the

standard commentaries of his day but, as befits a popular discourse, the paraphernalia of scholarship are lacking. Pauline authorship, prior to the destruction of the temple, is assumed.

The book is well worth the attention of the student of Scripture. Hebrews is an important book and this volume makes a significant contribution in its chosen sphere. The warm, at times fervent evangelistic tone with which the lectures are presented, dissipates any fear that these lectures are "dry." Because they are sound exposition they are not "dated" but partake of something of the timelessness of the Scriptures themselves.

GEO. A. TURNER

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